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A Thanksgiving Hymn.

An easy thing, O Power divine,
To thank thee for these gifts of thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this,—
To thank thee for the things I miss?

For all young fancy's early gleams,
The dreamed of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be, this side of heaven.

Had I, too, shared the joys I see, Would there have been a heaven for me? Could I have felt thy presence near, Had I possessed what I held dear? My deepest fortune, highest bliss, Have grown perchance from things I miss

Sometimes there comes an hour of calm: Grief turns to blessing, pain to balm, A Power that works above my will Still leads me onward, upward still; And then my heart attains to this,— To thank thee for the things I miss.

Thomas Wentworth Higginson.

The Life Radiant.

Lilian Whiting.

"A rule of noble living practiced by the royal Antoninus was to consider what the

day might bring forth and to be prepared for it. He set before himself things of every sort that were likely to occur—and philosophy taught him to be able to match them according to what they were—with patience, forbearance and all virtues of the like nature.

"That is a good rule. It takes a man to think out such a course of action and to be ready for every emergency. My idea is that it would need real trouble to make it go, and no doubt a number of failures. We do not learn without missing the mark even in the use of the bow and arrow; how then can we expect other than the like thing in the weightier matters of character and conduct? "We must not be too squeamish about meeting the rough-and-tumble of life. There is a strenuous side where we strive. And

is a strenuous side where we strive. And we must not bother over the yesterdays when today is before us and waiting for the show of what we have learned from our past. It is well to fortify our minds with the preparation that disappointment may come and things vexing and perplexing. That should give us courage to meet the fray and to come off victorious.

victorious.
"Now the rule I have in mind would work with this like two often side by side. The rule is to awaken with the same delight as one went to rest,—to take the awakening as a boon, as a satisfying joy. It is to fill the heart with thankfulness and assurance of blessing being right there where we are. We have it—we do not have to seek it. It is with us and ours for the proper use of it. th us and ours for the proper use of it.
"We must get this well settled in our hearts

and that will move every experience to joy and turn it to sweet music and gladness. But there is to be no if-and-perhaps about it. It must be real and we must insist on it with all the force of true conviction."—Rev. Wil-

The incalculable momentum that lies in "awakening with delight," in rising in that joy and radiance which is newness of life, is something that cannot be sufficiently estimated in value. Mr. Brunton, with his characteristically delicate spiritual insight, has touched this truth in his own beautiful way; and anyone who has tried it,-even for one morning, finds the difference in his day. There is something very curious in the power of the spiritual self, or as Mr. Myers calls it, the "subliminal" self. But it would really seem that the "living in the spirit" which the apostle so enjoins upon us, is literally fulfilled by this summoning the inner self, the real self, into active part in the daily occupations. The marvelous and infinite power of suggestion is simply entirely and abselutely relying on the spiritual personality,the real individual

Of late a little article has been going the rounds of the press on the curiosities of the ebedience of this inner self. You instruct it at night to waken you at any given hour in the morning-and it will. You ask of it a question-and it finds means to answer you. The theme is trite enough and has often been commented on, but it is always enlisting at-

It is not, however, that one can merely command this inner self at night to awaken him at a given hour; he can command its actions and insure its directive force for the entire day,-and for every day. A half hour devoted to intelligent suggestion, the last thing at night, sitting alone and uplifting the soul to all the higher powers, simply transforms the next day. It creates in the astral that which is manifested later in the physical world. One may suggest to himself the last thing before retiring for the night that he will waken at a certain hour, and also that he will waken in radiance and joy. Let him resolve to "arise in newness of life." If "the cares of yesterday" are burdening one, let him resolve they shall be entirely ignored and cancelled. One has done the best he knew how, but still things went wrong, Very well, give it all over with perfect trust to the divine power and the invisible help-ers. Again, one has not done the best he knew; or even if meaning to, he has blun-

dered and his blunders rise before him causing, perhaps, even worse remorse than actual sin. Still, must he let it all go. If he can quietly and serenely do something to lessen the consequences of the blunder, or the oversight, why let him do so. If he cannot-and so often, indeed, one cannot—then trust the useen aid that will even undo our very blunders for us, or, if we must suffer their consequences and the consequences are pain and bitterness,-well, even then, pain is remedial; bitterness is medicinal. We needed a certain lesson. We are getting it. Let us make friends with the teacher and take our chastening joyously. "I must be willing," says Mr. Brunton, "to have God's truth for mine as I rise from my bed. And it is a good thing to speak to the Love of the universe, my love, and say how glad I am to be in its presence. And it makes a difference to us when we feel we have the friend at our sideor better yet, the Father. We are not left alone in all this. It is part of the divine for us to go through what awaits us, and we are to do it with the happiness the sun shows in his first salutation of the skies."

First of all, in the nightly meditation preceding sleep, let go all the burdens and even all the remorse and regret. Command the at-one-ment between one's own soul and God. Achieve harmony of spirit,-then create (in thought) the next day. Resolve to waken at given hour; resolve that, by a given hour, one will have dressed, breakfasted and be ready for work. If the work is divisible into time, so many hours to certain definite completions, it is perfectly possible to suggest to this inner self that a given portion of it shall be completed at a given hour, and these suggestions very curiously do fulfil themselves. Whoever it is that works,-one's self,-the invisible helpers,-at all events some force takes it up and leads it on to accomplishment.

Let one add the harmony of entire trust that good surrounds him; that the friends and guides in the unseen are near and that he need not torture himself about the future. Mr. Brunton thus counsels:-

"People say they would like to know what tomorrow is to bring forth. They wish they could see the future for a year, and they wish they could be protected against poverty and siekness in some exceptional way. Today is large enough for the Christ. 'Give us this day our daily bread.' And with each day will be the same Almightiness of Love—so we are safe—if we are thankful and do our duty as

"I know there are other days, a golden number of them like the stars—but one by one they are mine, and I must value them as they are sent and live in their love and joy with the spirit of a brave man and thankful.

"When the mists hang low the sun goes to work to disperse them, and how suddenly they lift when he gets his beams fairly upon them. It is the same in the case of a man with the fog of his doubts and fears—the sun of love shines upon them and they lift and vanish away, and he is a child of light living in God's new day. And the new spirit of gladness will carry one triumphantly through it—as a strong breeze drives the ship over the ocean, as a strong engine carries the train over the stretching lines to its journey's end. Be of this mind and every day of this mind of trust and hope and ches

The "awakening with delight" is very largely a question of suggestion the preceding night. Let one resolve that the first consciousness shall be of gladness. "Rejoice in the Lord,"-that is, rejoice in life, in duties to meet, in trials to be borne, in work to achieve, in experiences to enjoy. Why, that is what we are here for-just to exercise and develop our powers in all these ways. It is a joy to enter into the activities. Let us arise and be glad.

There is certainly another matter in connection with joy and exhilaration and that is that these constitute the atmosphere through which those in the unseen can best reach us. Believe and trust and go forward. Lift up the heart. Rejoice evermore. Always we are told by those on the "other side" of how difficult it is for them to reach us if we hedge ourselves in with gloom and despair and distrust. Anni Besant says:-

"In the invisible worlds there exist many "In the invisible worlds there exist many kinds of Intelligences which come into relationship with man, a veritable Jacob's ladder, on which the angels of God ascend and descend, and above which stands the Lord Himself. Some of these Intelligences are mighty spiritual powers. All the world is filled with living beings, invisible to fleshly eyes. The invisible worlds interpenetrate the visible, and crowds of intelligent beings throng around us on every side. Some of these are accessible to human requests and these are accessible to human requests and others are amenable to the human will."

It is with this throng of helpers and poten intelligences that we come into relation by means of concentration and suggestion. We open the way for them to help us. We must ourselves create the conditions by means of which they are enabled to be near. The beautiful, the radiant conditions of life lie always within one's own power. These conns involve the quality of life on the threefold plane of the physical, the mental and the spiritual. The quality of this three-fold per-sonal life absolutely and inevitably deter-

mines for any individual his place in the gen- time been coerced, dominated or controlled to eral activities of the world; his degree of do that which was against our reason or de-prosperity; the degree to which he is recognized and thus helped by sympathetic and encouraging thought; and the power he is enabled to bring to bear upon life. In a word, the quality of his own life,—the degree of fineness and force to which he can develop it determines all his outer world because it creates all that outer world.

One need not necessarily be a convert to Oriental philosophy in order to gain the bene-fit of accepting certain trath that it teaches. Partial truth-valuable contributions to truth -are found in a vast number of ethical and philosophic systems and it is well to make one's faith eclectic and take good from all and accept direction and suggestion from all sources of wisdom.

"One who has learned sow to manipulate the internal forces will get the whole of na-ture under his control," are one authority

"The Raja Yoga proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where nature's laws will have no influence over him—where he will be able to get beyond them all. He will be master of the whole universe, internal and ex-

ternal.

"Raja Yoga proposes to start from the internal world, and through that control the whole, both internal and external. As each science has its own method, so in Raja Yoga. Certain regulations as to food are necessary. We must use that food which brings us the purest mind, says the Swami Vivekananda. Those who want to make rapid progress, if they can live on milk alone for some months. Those who want to make rapid progress, if they can live on milk alone for some months will find it a great advantage. But for those who want only a little practice for everyday business sort of life, let them not eat too much, but otherwise they may eat whatever they please. For those who want to make faster progress a strict diet is absolutely necessary. As the organization becomes finer and finer, at first you will find that the least thing throws you out of balance. One bit of food more or less will district the whole system until you, get perfect centrol, and then

food more or less will district the whole system until you get perfect centrol, and then you will be able to eat whatever you like.'

"Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin; the whole constitution will have to be remodeled, as it were.... Those who cannot have a room set apart can practice where they like; sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation; mentally repeat, 'Let all beings be happy; let all beings be peaceful; let all beings be blissful.' The next thing is to think of your own body and see that it is strong and healthy; it is the best instrument you have. that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself.

The poet truly says:-

"Heaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit, round by

This ladder is not built, solely, from the moral plane, for the moral itself is so interwoven and to a degree dependent on, the mental and the physical states. For instance, ill temper,-a moral wrong, is yet more often due to defective physical states than to any conscious and intentional sin Carlyle is an instance of a man with high and very noble moral ideals and yet with such defects of temper as to make his companionship a terror. And so,-to "build the ladder by which we rise" we must practice the physical virtues as well as the ethical. There must be simple food, pure air, exercise, good hours for sleep, the cold bath on rising,-all these physical details build up the conditions for the higher spiritual life and make it possible to "awaken in gladness," to so live as to "arise in newness of life" and find the days all joy and radiance.

"Lowly, faithful, banish fear, Right onward sail, unharmed; The port, well worth the cruise, is near, And every wave is charmed. The Dewey, Washington, D. C.

Spiritualism and Education.

David A. Leisk.

The article entitled as above by our worthy Brother Salvarona merits the consideration of all truly scientific Spiritualists. Here we feel is a great mind with a message for the world of Spiritualists, laboring under the difficulties of a prejudiced and ignorant public. He has struck the keynote for the advancement of psychic development in his article in your issue Nov. 11. The infallibility of controls and their dominance over the minds of ignorant mediums is to be deeply deplored by all true lovers of the individualised selfhood. In our public work we have constantly stated to the people that all true psychic unfoldment aims at individualisation not control. The time has come when no un certain voice must proclaim the freedom of the soul from the servitude of slavish con-trol. As an inspirational worker in the cause of spirithal science, we have never at any

bring forth the true genius of the soul. At a recent seance given by a trumpet and materializing medium, the presiding spirit control informed us that their medium had to do as directed, her will was not consulted in the matter at all. Against such controls may "the good Lord deliver un," as such arbitrary action on the part of spirits is detrimental to all true individualization of the medium and also plainly indicates the undeveloped condition of the spirits. Education and instruction are certainly to be desired for all psychics who professedly are to be the teachers of humanity. Hundreds of uneducated but progressive souls with the brain capacity have been wisely developed and educated by spirit tutors until they were able to give to the world the true genius of their souls. But from ignorant, unprogressive and prejudiced mediums may the cause of Spiritualism be fully emancipated. Every developed psychic for spirit intercourse has his or her band of helpers and these are composed of all grades of spirits, from the untutored African or Indian to the educated reasoning and philosophical mind. It is for the medium to aspire and grow up to the highest possible attainment of their minds. The lower is always subject to the higher, but if mediums persistently request the lower forces of their band to guide and control them simply because such are good for test and commercial purposes, then they surely will remain ignorant of the higher. To expect that the great minds of the spirit spheres return to earth conditions to be at the beck and call of the selfish, money grabbing and merely curious individual is wholly to mistake their character and mission. Seldom, if ever, are they to be found within the atmosphere of the psychics who hire themselves out to the public for the finding of lost treasure, gold mines, unfaithful partners or other material quests. The geniuses of the spirit spheres are occupied in higher and more exalted work than that: they are seeking on broad, humanitarian lines to give knowledge to all truth seekers for the benefit of the whole, working in the recognition and realization of the unity of life. As we have already stated in a previous article in the "Banner," that if we only would lay aside our narrowness and pettiness of mind we would find that genuine mediumship was universal in its power and had its largest action outside of demonstrated psychic phenomena. This will make some of our little-minded professors toss up their heads but nevertheless we know that the discovery will be made sooper or later of the truth of this apparently dogmatic assertion. We do not for one moment doubt the utility of the work of all classes of genuine mediumship. Otherwise it would not exist. Comfort and help on the material plane have been brought to earth by the loving ministrations of undeveloped spirits who devoted their energies to this class of work. But such manifestations are not the ultimate of spirit power; it is only the beginning. We are not asked to stand still at the outer court of the temple of Truth. No, friends, we are invited to enter within and partake of the knowledge and power of the innermost shrine of Truth. Also we might truly say that what disembodied spirits can do through you, you also, through development, can do for yourself. We maintain that the work of all advanced souls in the inner spheres of life who co-operate with psychics for any particular mission, is ultimately to bring about the expression of that psychic's own individual genius. In the present stage of the evolution of humanity we believe in the necessity for trance and other phases of mediumship which partake more of the influencing spirit's intelligence than the medium's, because of the desire on the part of advanced souls-to give certain knowledge to the earth for the benefit of minds who will utilize such information for the good of the whole. But the time will come in the progress of humanity when through growth and cultivation mankind will fully apprehend the laws of life and spirit intercommunication so that he will have no need of the present close rapport of spirits. Wise and advanced souls have a particular object in view in coming within the earth's atmosphere and in rapport with congenial minds, and that object will be fully under stood and revealed as the science of spiritual being progresses. Meanwhile let all true Spiritualists lay aside prejudice and bigotry accepting the truth wherever found, for does not the voice of divinity speak through all

sire. .The aim of our co-workers within the

veil has always been to individualize and

De difference between extendin' an unfortunate pusson yo'r sympathy or a \$3 bill am exactly 200 cents in favor of de sympathy, an' It's mighty few men dat want to go ag'in sich odds as dat.-Selected.

manifested life?

The Psychic Side of Memory.

If humanity have soul functions-or are endowed with soul force-then each organ, faculty and element of the physical structure must have its psychic endowment. Each physical sense faculty must have an added power of psychic sense. Thus spirit, matter and soul are always co-related. Memory and forgetfulness are naturally endowed by a particular organ of the brain according to development.

Psychology deals scientifically with mental functions and does not separate the physical from the psychic; and these are only separable by the degrees and modes of action. An abnormal operation, so-called, is only a normal action under unusual application and by differential expression. These occur by virtue of psychic action accelerated; for all action has a psychic basis-hence abnormal operations are only according to some physical or psychical law. Psychologists work too much upon the basis of materiality as functioned by the physical senses; and do not try to explain mental phenomena by the real psychic endowments. Thus the peculiarities of intellect are not always discernible by such processes of measurement. Dreams are called aberrations; impulses are accidents; visions are imaginations; trance is self-hypnotism; inspiration is unconscious cerebration, etc. These are erroneous and unprovable postulates. In the event of forgetfulness, the causation is attributed to an undeveloped organ of memory. In all these there is something else at work, as Col. Ingersoll said about dreaming; there seems to be someone else beside one's self. He related a dream wherein he disputed with someone and yet he did all the thinking for both persons. And so the psychic conditions of our conscious self multiply evidence of a superior self. The idea of a sub-conscious self is not near so correct as is the subliminal or superior self. In the action of memory, or its lapse, there are peculiarities beyond mere forgetfulness that puzzle the mental scientist and psychologist equally. A man once left his house for a walk, and being in expectation of some visitors, placed the following upon his door: "The master of the house is not at home." On his return from the walk he noticed the sign, and, forgetting that he was the master, sat on the steps and waited for himself. The same form of conscious consciousness has occurred with others waiting to meet someone at a place where without any appointment they had decided to be themselves. It is easy to forget that you borrowed money, but you are not apt to forget when you have loaned. Self-interest seems to always dominate. A preacher bought a cow on one Saturday and tied it in front of his church in order to spend an hour in his study; but went home entirely forgetful of the dependent creature. Next day, on going to the church he saw the cow suffering for food and water. Deeming it brutally neglected by some careless person, he preached eloquently from the text: "The merciful man is merciful to his beast." The truth of himself being the unmerciful man did not occur to him until after the services. A theological student about to graduate was preparing a trial sermon and practiced the delivery thereof in a cabbage field. He became accustomed to the cabbage audience, and on the day of delivery to his human auditors he kept a constant inner sight of the cabbage field and thereby lost himself before his critics, until finally awakening to the reality, said: "Gentlemen. I now clearly see that you are not cabbages, as I supposed." No doubt but he graduated all right. These are undoubted psychological conditions, although related to mental action without seemingly being affected by another's will. Our question is something like Ingersoll's: "Is there not a possibility that another intelligence does influence us-and if so is it not a discarnate one?" And after all is said, can it be refuted that these are psychic evidences? .G. W. K.

Manifestations in the Bark.

Wireless telegraphy operates better at night. Something in the day-time that is said to "ionise" the atmosphere interferes with transmission. The range at night is three times as long as that during the day. The longest distance a message has been heard so far was 1,000 miles. From 200 to 500 miles are said to be easy for the trans But that darkness assists, the critic of manifestations must condemn if he is sistent. If nature has laws, we must cover and not dictate them. Darks ful to wireless telegrap of plants may after all be he spirit who seeks to manifest; for los atmosphere by smilght may prove wireless telegraphy from perfect was

DECEMBER Lotte Bete Wyle

White stars are whirling gently round To consecrate the naked ground. The early snowdrop's bell is seen. To quiver on lineares of green, and where chrysanthemums, arrayed In regal robes, smile undismayed At winds o'erbold, an army fine Of shrouded ghosts march into line. The organ swells; the chorist's voice Bids every soul on earth rejoice. For, lo! a star of splendid Light Illumines all the voiceless night.

Official Report of the Anti-Poverty Society of New York Center.

On the 29th of November, last year, a few young men met together in New York Centre to spend a pleasant evening in discussion of topics of vital interest. They had an informal time and talked on war as the present incubus of the nations, the bane and hell of all times. They spoke of its cost in money and blood, and things of that kind, the property it has become a very last of the property in th the poverty it brought to the world-and yet in the twentieth century it holds on its course.

One thought there ought to be more aid given to the Peace Societies; they were working for a worthy end, the blessing of it could never be told. Another said he would like to see an Anti-Poverty Society. If you could get men to see that poverty society. If you come
get men to see that poverty was out of place
in the light of our day, war would go, crime
would go, society would live for its own
good, as the individual does now. He was quite warm over this theme, and made a deep impression on several, but nothing came of it till, on November 13th of this year, the same company met and spent a like evening discussing the political and commercial disclosures of late investigations of "boss" methods. And the question of ignorance and poverty came up again as part of current questions—and it was settled on the suggesquestions—and it was settled on the sugges-tion of the same young man who had spoken last year that they there and then form an Anti-Poverty Society and begin meetings in the Temple, on High street. His father was part owner and he knew they could have it every Monday evening. They agreed to the proposal—and this is a true account of the

inception of this society.

Accordingly, on November 20th, the ones pledged to be present put in an appearance and brought with them a few like-minded friends, and they really formed a pleasant gathering. The leading spirits in this move-ment were Jane Wright, Carrie Smith, Emma Willard, Mary Brown and Sarah Marshall. While the men were represented by William Hart, Thomas Jones, Robert Hunt, Charles Tripp, James Moore, Samuel Smiles and Tripp, James Moore, Samuel Smiles and Peter Bartlett. They talked over matters so-cially and then the meeting was called to or-der and William Hart took charge of it—only. however, that a committee might be formed and a constitution drafted with by-laws and officers for the permanent carrying on of the society be named. Jane Wright was named as president and William Hart as vice-president. William Brunton was chosen secre-

tary and trensurer.
The constitution adopted was

Article 1. This society shall be known as the Anti-Poverty Society of New York Centre. Its purpose shall be the banishment of poverty from the world.

Article 2. It shall be the duty of the president to conduct such meetings as shall best serve the ends of this society. It is the great work of the twentieth century and it

must be accomplished.

Article 3. The annual meeting for the election of officers shall be on the first Monday

in November.

Article 4. Two dollars a year shall be the fee for each member, but honorary members could be enrolled on the list for one dollar

a year. Article 5. Branch societies might be formed the world over and receive a charter from this mother society on application, they having been found worthy and well qualified to assist in this noble undertaking.

This was passed upon in due form and the ociety began in this humble way a destined to have a noble influence of good.

What it may become only time can tell.

nt congratulated the society that something had been done to meet this crying question. Some said "poverty was no dis-guece, but mighty inconvenient." She be-lieved it a disgrace if preventable, and with the abundance of the world it would as if all might be provided for in India, London, New York. But she did not wish obtrude herself on their notice, rather was she there to see that others spoke and that the best wisdom of the meeting should be heard from. She would like to hear from Minnie Soule, whom she learned was Boston. She was a progrespresent from spirit and desirous of making the world better place for humanity. Sister Soule

Mrs. Soule arose with a sweet smile and looked round as one accustomed to address audiences, little or large. She had a very taking diffidence and a voice that was sweet and low and musical. She said: "Friends, it pleases me very much to be present when something worth while is being done. There is so much time wasted that might be put to practical helpfulness; and principles and purposes might be started which generations to come will carry out to success. This sowith a message that the days of de-ion are to cease. We are here as men vastation are to cease. We are here as and women on this planet, not for injury, for brotherhood. If we never saw it before, we can see it to be so now—and it must be the golden rule of life. Poverty can be eradicated from earth. Men in union can do what their manhood demands. They are virtually omnipotent, working with the law of right and reason. We laugh at difficulties and gladly undertake seeming impossibilities. A short way was needed to India from the Mediterranean Sea—the Suez Canal was cut. A short way is now needed by commerce from the Atlantic to the Pacific, the oceans are to be one and form a highway for the world in the Panama Canal. It will be done in spite of previous failures; we know their cause and can avoid the obstacles.

"It is the same with poverty. It is like a desert—but on each side of it is the ocean

ulence and a way must be cut through make the world in touch with itself of opilience—and a way must be calculated. Some quote Jesus as saying. The poor ye have with you always—as if it could mean more than the people to whom He was speaking. The poor were to have the kingdom of heaven. John, in vision, as the city come out of heaven to be on the earth, a new earth to be sure, but what a splendid dream of riches it was for the countless host to enjoy. Its walls were of gems, its gates of pearl and its streets of gold. That was the very exstasy of wealthy for the poet mind—but the sunset and the rose show nothing is too good for God's children. We do want to realize noble dreams and to help along the golden ags, in place of the age of gold."

Well, you should have heard the applause; it was delightful. Evidently the speaker had volced their sentiments and touched a vibrant chord in their hearts. Faces were

resident said she was delighted with ule for her happy words. She would be the topic: next week would be, by of Poverty." She would like to consider it to the best of their She saw J. M. Peebles was with man who did much for human progd she would ask him to furnish the word.

opening word.

Several expressed their pleasure in the design of the society and promised it their steadfast aid and unfailing support. They saw great possibilities in these meetings. They would give New York Centre a worldwide name, and it would be to their honor that the several that the several content of the several wide name, and it would be to their honor to have commenced such a movement that meant sweetness and light for all. Men must be brought from barbarism of want and starvation to proper living, to the state where crime is seen as crime. Man must be shown to be a king and priest to God, and made to govern 6 imself accordingly.

There was considerable feeling expressed and incidentally many fine things were said.

and incidentally many fine things were said, and at 9.15 the meeting adjourned in peace and harmony.

William Brunton, Secretary.

Be Natural.

Mary K Price.

Between the "strenuous life" and the "simple life" and the constant plaudits of people for one or the other, or both, is it not time for someone to call a half and utter a few syllables commending the natural life? Not all of us have an absorbing passion for work, nor care to see how much we can crowd to each day, nor feel dissatisfied if at night we have not expended all the gray matter and muscle available in the pursuit of some object or others On the other hand, neither do we all long for simple, quiet pur-suits. We have not all been built with an ear attuned to catch the music of nature's symphonies. So, in heaven's name, let us not pretend that we have been.

There are born leaders, born workers, just as there are born poets and musicians. But we are not all geniuses. Doubtless we would like to be, but as we had no voice in choosing the talents given us, let us face the face and acknowledge that some of us belong to the plain, ordinary, every-day sort of personages; neither geniuses nor fools, and while not leaders, neither are we failures

There are those who certainly are stren-uous-too many, perhaps who work all day at this or that high calling, and burn the midnight oil poring over problems for the betterment of the human race. They make the world letter for having lived, and we should all be pleased to do them homage.

But here and there we find a man who, after his day's work is done and the babies are asleep, likes to sit down and have a game of cribbage with his wife. Need he play it on the sly, feeling half ashamed? He's "making the world go round," too, and the smallest cog is as necessary to the machine as the great wheel.

There are those, too, who like to relieve the monotony of their hum-drum, prosaic lives by an occasional fling into society, feeling all the better for the "fling." Shall they deny themselves this, in order to be thought either

"simple" or "strennous.?"

There are those who love nature and the rural life, to whom the scent of new mown hay is sweetest incense; the rustling of leaves, the babbling of brooks and bird notes, grande music than any given by the world's great musicians; whose souls, fed by the beauty of wood and dell, of crag and mountain peak. the delicate tracery of leaf and vine, cry out in an ecstasy of delight.

There are, too, those of whom it was written,

"A primrose by the river's brim, A yellow primrose was to him, And it was nothing more."

Then let it be nothing more If a man would rather see cabbages growing

than roses, then let him grow cabbages.
Understand, we would not belittle the one,
nor over-rate the other, and while we may
feel pity for the one who is deprived of so
much, through his inability to appreciate, it misfortur not be ashamed, but, above all, let him not

pretend a joy which he does not feel.

There are lilies and violets among flowers;
then, too, there are hollyhocks. We have then, too, there are hollyhocks. among vegetables asparagus and mushroot also squashes and potatoes, and each server its purpose in the economy of nature.

So there are men who don't admire Shakes-peare, who would rather hear rag-time than Wagner. Let them have the courage to stand by the hand organ and be not ashamed. Each hand to its own appointed fask; each life to its own ideals, and what seems best to it; standing firm and fearless each in its place, doing each, in its own way, its mite toward the sum of good, without pretence, and

The Truth About Henry Slade:

without shame.

By One Who Knows.

I have known Dr. Henry Slade for forty ears. My acquaintance began in this way, was practicing medicine in East Saginaw and went to New York for a course in the hospitals. At this time I was not a Spirit-ualist, but had done some investigating. Two or three days before I left Saginaw for New York I was in Dr. Volland's office, whose home was in Ann Arbor. He was not practicing medicine at East Saginaw, being engaged in the manufacture of brick at that time. He said to me: "I wish you could see my wife," and went on to tell me how. she was suffering and the nature of her dis-ease. I gave him a prescription for her. While in New York I one day started to find Dr. Slade's residence, which was at that find Dr. Slade's residence, which was at that time on 35th street, where he was paying \$300 a month rent. Having made a mistake in the street car, I had to walk quite a distance. On reaching his house I inquired of Mr. Simmons, at that time his manager, for Dr. Slade, and was told that I could not see him that evening as he was then dressing for an entertainment. He was to receive Mr. for an entertainment He was to receive Mr.
Sheppard, a great musical medium, who had
just returned from Europe, where he had
played before all the courts of the old world.

I asked the privilege of resting a short
time, and while doing so Dr. Slade came
through the room on his way to the parlor,
dressed in Indian attire, and controlled by
his Indian guide, Owosso.

Herealt to a margine. "I have seen you

his Indian guide, Owosso.

He spoke to me, saying: "I have seen you before: I know you." I replied that it was not true or possible that he knew me. He said: "Yes, I saw you in Dr. Volland's office in East Saginaw, Michigan," and gave the day and hour. "You prescribed for his squaw. I want you to stay, enjoy the evening, and stay with my chief. He needs your magnetism, your life, and you can do him great good."

I did stay and heard some of the most remarkable music of my life, through the in-strument and medium Sheppard, who was said to be controlled by the masters of the

trembling all over, he would beg me not to let them get held of him. He would cling to me like a frightened child and my. "Don't let them catch me. Doctor, don't let them get hold of me." In all my experience as a medical man, and I have examined thousands, I have never met so sensitive, so easily aftected, so psychic a subject.

After retiring, when he was sound asleep, the chairs and tables and other furniture would move around the room. The covering was repeatedly taken from the bed and tossed upon the floor. Spirit hands would touch both of us and loud raps would come on the bedstead, walls and furniture.

During the night he awoke under control and talked to me several times, and in the early morning he awoke me under Indian control and told me to now go and leave his usedium, as he had lots of work for him to do that day.

Many years after this he came to Detroit, where I was living at that time, and called

Many years after this he came to Detroit, where I was living at that time, and called at my office. He wanted a large table to use in his room at the hotel, and I sent my son out to a near-by furniture store to bor-row one for him.

In the evening I called to see him socially, with others, and soon there were rans comwith others, and soon there were raps com-ing on the walls and furniture. He offered to try to get something for us. Said he did not know as he could get anything, but would like to try. We took two clean slates with a bit of pencil between them, held them un-der the table clean, and soon them. der the table closed, and soon there was the sound of writing. When finished there was a loud rap, and upon opening them there was a communication from my friends in spirit life, with all the personal peculiarities of penmanship and thought. Then we held the slates high up, nearly level with our shoulders, between Dr. Slade and myself, and secured the same results. Some time after this my son went to him and under after this my son went to him and under test conditions received a communication from his grandfather, my father, concerning his last gift to him, made while on his deathbed. In every case of slate writing with Dr. Slade that I ever witnessed the so-called expose of Dr. Lancaster would have been impossible and in every case Slade himself. expose of Dr. Lancaster would have been impossible, and in every case Slade himself alone, unaided by some force invisible and outside of himself could not have produced these things. This was the last that I saw of Dr. Slade until about six years ago, when some friends of mine found him in a hotel in Kalamazoo. Michigan, partially when some Friends of limite round him in a hotel in Kalamazoo. Michigan, partially paralyzed and a victim to both liquor and morphine. I took him into my sanitarium and did all I could for him, built ap his poor wrecked nervous system and improved his ealth greatly, but he was very restless under the restraint of sanitarium life and after few months he left and was under the care of others, who tried to have him go back to is old work.

After a time, about a year, I received an aquiry from the N. S. A. as to what I would ake Dr. Slade for into the sanitarium and are for him for the rest of his life. I offered to take him and care for him at just half the sual price, or, in other words, I offered to take him or anyone else that the National was assisting and care for them at half price, thus giving alone an amount equal to the amount given by the society. This pledge I also made through the Spiritualist press and s still good.

I sent my house physician, Dr. Woodruff, to Grand Rapids, and brought Dr. Slade home, where I cared for him until he passed He was not insane, but, like all paralyzed cases, his mind and memory were seriously affected, and he gradually sank into a condition of senile dementia. This made him irritable and restless, and for the last two years a great care, as all such cases always

Finally a second shock to the left side brought the end, and the imprisoned spirit was released, which he so much longed for and so impatiently waited and prayed for.

Now I wish to speak of him even in this

broken condition, for his spirit friends did

not desert him nor leave him alone to pass the birth to a higher life unattended. Many times he would want me to sit with him, but I could rarely spare the time. Whenever I did so, there would be some results.

The last time, about nine months ago, his hands were too feeble to hold the slates, so they were between and placed under my feet, with Dr Slade some ten feet away, and both slates were covered with a long message to me concerning him, thanking me and the Na-tional for what we were doing for him, and tional for what we were doing for him, and saying that soon he would be with them, and no longer a care to earth friends. Now I know that the slates were clean, were closed, and that the bit of pencil was the ordinary slate pencil, yet the writing was Slade's own penmanship, with all the personal peculiarity of his paralysis. He did not handle the states and the writing took place under my own feet some distance from him, ye some would say fraud. I know that it was not fraud, but that his life-long guides, Dr. Davis and some one else, had been so long with him that they were one in spirit, thought and action, even to the writing.

Last Christmas we had a Christmas tree and after a short address by myself I reached and took his hands in mine, and in a moment he was entranced and gave a beautiful invocation and inspirational address, in a natural, full, free voice, with no hint of paralysis, dementia or decay. Surely this shows that the spirit never grows old or sick or weary. It is only the house that decays. It is to be regretted that Dr. Slade ever yielded to external conditions, environments or habits that wrecked his body and impaired his usefulness, but he is not the only one that has fallen by the wayside for the want of true spirituality, for the lack of self unfoldment true religion.

If all mediums, if all Spiritualists, would and could realize the great truth that phe-nomena, knowledge of spirit return, could not and did not of themselves save them, teach hem or help them to life resplendent, but that

them or help them to life respirated, but that it was alone attained by lofty ideals, daily spiritual growth, each day bringing us more and more truly "in tune with the Infinite."

With the mastery of mind over matter, of spirit over flesh, rendering our senses not our masters but our slaves, mediumship would be the programment and more beautiful, the holy more masters but our slaves, mediumship would grow more and more beautiful, the body more holy and healthy, and the mind clear and active down to the sunset. If more time were spent by our teachers and spiritual papers in teaching the beauties and possibilities of mediumship, the sacredness of our philosophy which means a religion that surpasses all others, then no medium would be called upon to walk through the spiritual hell which Dr. Slade experienced the first three years he was with me, and how long before that I know not. He had to learn to live without sense indulgence of any kind, but the last year he was more calm, more restful, and passed out better fitted for a higher plane of living.

No one but myself can appreciate fully

of living.

No one but myself can appreciate fully what the help received from the N. S. A. meant to Dr. Slade. Had it not been for them he would have lingered in some county house and at death filled a pauper's grave. Great was the work done by them for his body and soul. He had quiet burial service in the sasifarium pariors, at which Mrs. Dunham spoke appropriate words, flowers which he loved covered his casket, and he was laid to rest in the meanty little country comparer.

Christian Science a Revelation.

It has been publicly announced that a sub-lime "control," the most sublime known to man, gave to Mary Baker Eddy her "mes-sage" concerning "Christian Science," This "message" is assumed to be a relative mes-sage. Not an absolute one. That is, by the general scientific world. The world of "Chris-tian Science" accepts it as an unalterable rev-lection. In the roll of the accept there will elation. In the roll of the ages there will never be any change in the thoughts, concepts and ideas of "Science and Health with a Key to the Scriptures." They are practically in-fallible, because dogmatic. I do not believe it. The same dogmatism that characterizes Mary Baker Eddy over her special "message" characterizes all-the rest of the persons who receive infallible "messages." Such "messages" are to be accepted by us, as the last, the final word of reason, and explanation on all things. Not relative, not a part of the universal to the comments of the comments o versal; not something in relation to some-thing higher, broader and deeper. These "infallible" revelations and "messages" leave us no room to grow. They are too dogmatic. They resent the analysis of reason. They exalt the relative. They degrade the absoexait the relative. They degrade the absolute. They do not recognize that—looked at from the standpoint of reason—all spiritual "messages," whether of Jesus, Mary Baker Eddy or Andrew Jackson Davis, must go through the three stages of rational acceptance; of rational investigation or analysis; and finally of rational evolution or develop-ment. All three being necessary. We must evolve. We must grow. The

We must evolve. We must grow. The 'messages" that make us stop growing are "messages" that make us stop growing are our foes. To grow is to become free, is to become liberal, is to become just to the higher universal. All "infallible" messages by controls are "messages," with a silent, indirect chaim for us to stop growing in knowledge, experience and reason. They are the murderers of the soul. No control—except the divine one—is to be accepted as the "infallible," wise spirit. Many of the controls have as sumed to be the Divine One. Test all. The Divine One is always glad to accept all kinds of tests by all kinds of merciless scientific experiments. It does not oppose scientific analysis. It welcomes it as the only road of knowledge. For by this path we alone can grow. To rationally involve, re-volve and e-volve all the thoughts and feelings given us by "controls"—instead of according them. by "controls"—instead of accepting them as final—is the only path to growth, to development, to personal evolution, unfoldment and universality. For we cannot intellectually sympathize with all until we have been devel-oped to the all. With all the thoughts of the "material." as well as with all the thoughts of the "spiritual." But this means a growth far beyond your present ideal, and far beyond your present ideal, and far beyond your present attainment. Hence you are cruel, because you are unjust, and you are unjust because you are not, and have not. grown to universality in knowledge. Only the universal man can sympathize with univer-sality. You cannot, because you are not universal in experience.

In Re Henry Frank's Reply to the Editor-at-Large.

To the Editor of the Banner of Light:

My response to Mr. Henry Frank's article in Banner of Light of Nov. 4th has been delayed because I had first to consult the Hon. R. A. Dague, my authority for the report of the lecture I criticised. Of that eport Mr. Frank says:

"A more ridiculous, garbled and misreported statement of a speech I think it has never to observe." een my fortune In answer to this, I introduce Mr. Dague'

letter. He is a witness whose word would be taken in any court; his honesty of purpose Further than this there is above reproach. no cause for reply. As to the severity of my criticism, if Mr.

Dague's report be true, it failed in not pre enting the case in words sufficiently caustic. The time has gone by when Spiritualists are to remain silent under abuse, or apoloize for their belief.

When a man goes before an audience and because he thinks it will "take" and call out hands," deliberately misrepresents and traduces this great Cause—goes out of his way to do so—to speak the truth of him, to depict just what he is, is the severest of all criti-cism. Mr. Frank struck the hardest blow he knew how to deliver, and in his eagerness left himself defenseless to the counter blow I regret that I was forced to respond More deeply I regret that Mr. Frank gav the occasion. It now rests between him and Mr. Pague, and until he breaks the face of the latter's report, there can be no retraction or apology.

Hudson Tuttle, Editor-at-Large, N. S. A.

Hudson Tuttle, Editor-at-Large:

Dear Sir: Your note of November 4th, enclosing a clipping from the "Banner of Light," containing Henry Frank's reply to "Editor-at-Large Tuttle" is at hand. This reply is in answer to what you said in the way of comment made upon my report of Mr. Frank's lecture delivered in San Frana few weeks ago, and a reply to my thing further to say on the subject. My answer is, that I can, at this time, only re-pent with emphasis what I wrote you before peat with emphasis what I wrote you before. I have nothing to retract. I saw a newspaper advertisement of Mr. Frank's meeting. I did not remember that I had ever heard him speak, but had read or been told he was eloquent and well worth hearing. I therefore went from my home in Alameda to San Francisco to attend his meeting—a distance of ten miles. The congregation was, so far as I now know, composed of entire strangers to me. The chairman, whose name I do not know, introduced Professor Heury Frank as "a distinguished scientist from New York, to whose lectures and writings was chiefly due the great New Thought movement now sweeping over the country." The chairman due the great New Thought movement now sweeping over the country." The chairman further said it "was the intention of his admirers to establish a great university in which Professor Frank's theories and philosophies would be taught." I had gone to the meeting under the impression that he was a Spiritualist, because a lady admirer of his, a Spiritualist now of California, who knew the professor in the east, had, by what she said, led me to believe this. When, however, Mr. Frank, during his address, declared that 1999 of every 1,000 spirit mediums are conscienceless fakirs, and the phenomena produced by the thousandth one could be ac-

medium is the more convincing are the testa."

Here Mr. Frank waxed eloquent, and warned his hearers to have nothing to do with Spiritualism but to leave the whole matter of its investigation to the scientists. During the address the speaker went into a somewhat elaborate argument to show that all so-called spirit phenomena are the result of fraud, or emanate from the medium's sub-conscious mind. He called attention to the fact that spirit phenomena are the result of fraud, or emanate from the medium's sub-conscious mind. He called attention to the fact that the controls of many of the mediums are Indian savages. This indicated to him that our sub-conscious minds contain the shadows, memories, impressions and records of the lives and experiences of all our ancestors. These are mistaken for spirit forms. These visions of Indians seen by mediums are not real spirits, but are memories or records of those from whom we descended. Again: the professor declared that all the thoughts that have ever been projected from or through a human brain, by the myriads of earth's inhabitants in all the past, are living, tangible things, still existing in the infinite ocean of mind. The sub-conscious mind of mediums is in sensitive touch with mind of mediums is in sensitive touch with this infinite ocean of mind, and these thoughts, or ideas, impinge upon, or attach themselves to the sub-conscious mind which the medium erroneously supposes are spirit

Mr. Frank in his reply to you says:
"Now as to the alleged attack I made on Spiritualism; so far from being an attack, every true friend of the Cause must have seen that what I said was rather in the nature of a defense. I hit hard at the frauds, many of whom I know, and I thought their imposition on the public justified my invective. But I did not say one word that any honest supporter of Spiritualism would not have sustained."

Now, Mr. Editor, I have no personal ac-

quaintance with Henry Frank. I have not a shadow of unkindly feeling toward him personally. I am not a medium, nor in any degree a fanatical Spiritualist. Indeed, I am. and long have been, a member of the Unimy Christian Science wife to her meetings, and to other New Thought meetings. I am a truth-seeker. As the subject of Mr. Frank's lecture was, "Psychic Phenomena and Science." I went to hear him devoid of every shadow of bias or prejudice. In the discussion of Psychic Phenomena, Mr. Frank had a good opportunity to say that there is proof that there is some genuine spirit phenomena—that amidst all of the fraud and delusion, there is a little truth and a little honesty, but he did not say that Yes, he did "hit commercialized mediums hard," and that may be deserved, but not one sentence, not one word, did he utter that I heard that would lead his hearers to think he believed there had ever been a genuine spirit manifestation on this planet. On the contrary, almost the entire discourse was devoted to the effort to prove that "so-called spirit phenomena" could be fully accounted for either on the ground of fraud, or on account of the medium's disordered brain, or by the use of whisky, opium or hasheesh, or by the action of the medium's sub-conscious mind. I regret this distasteful controversy mind. I regret this distasteful controversy growing out of my report of Professor Frank's San Francisco lecture. First: I had no motive whatever to do him any injustic; second, I am-sorry if I have drawn you into any embarrassing position. Nevertheless I stand by every word of that report. I admit I am not immune from making mistakes, but I think I do not overstate when I say I am a good lightness to a simplify address. am a good listener to a public address, and a pretty accurate reporter of the same. As a law student I reported testimony of witnesses, for a year, in a court where accuracy was required; as a practicing lawyer, I editor of thirty years' experience, I reported many scores of political speeches for my press; as a senator for several years, I trained myself to be temperate in my state-ments. I seek no further controversy with Mr. Frank, but shall not run away from the battlefield. He may have intended to put in some qualifying sentences in that fearful arraignment of Spiritualism and Spiritualists. That he did not, may be due to the fact that he spoke without notes or manuscript. In forty years of experience I never heard Spiritualism. itualism receive a more merciless flagellation without one word of qualification, even from its most bitter enemies. To me, he seemed to be moved by a strenuousness bordering on frenzy to destroy it root and branch, and so impress his hearers that they would shun the dangerous Ism as though it were something that might ruthlessly wreck both body and soul. In closing he appealed to the laity to steer clear of all psychic phenomena and leave its investigation to trained scientists. Yours in sincerity. R. A. Dague.

Alameda, California.

Florence and the "Florence of Landor."

If you love Florence-and who, having een the Flower of Cities, does not love her? -you will be transported across the water between the covers of this volume of all that's Elorentine and which Miss Whiting has written commemorating one of its most has written commemorating one of its most delightful periods. "The Florence of Landor" is the Florence of so much in the world's poetry, and it is so valuable a link between a day which has passed forever and our own, that one will turn to its pages again and again to revive memory and to gain inspiration. All the brilliance, the imperishable charm of the literary atmosphere of Landor's day has been transferred to them, and with it an intensity of appregain inspiration. All the brilliance, the imperishable charm of the literary atmosphere of Landor's day has been transferred to them, and with it an intensity of appreciation which is the very essence of the twentieth century. Miss Whiting's scene painting is dazzling and lovely. We belold Florence as she is, yesterday and today, and the famous ghosts take on colors that will never fade; the rose and amethyst, the blue and the silver, the wondrous haze that vells eternally this flower of Italy. A thoroughly delightful picture has been drawn for feaders of this book; with a clear, incisive touch that is surely insight, Miss Whiting analyzes the spiritual influence drawing the world's great poets to what is almost holy ground and, in a marked, measure, accounts for the gravitation. The Florence of Landor's time represented on every side an epoch. It was a splendid theatre for the expressions of genius, thus adding another leaf to its own immortal history.—"The Chatterer" (Boston Herald).

A better thing than "hitching your wagon to a star," is to put your hand into the hand that moves the star.—Our Paper.

COMPANSATION.

John A. Lours.

We wonder oft at the meagre fruit
That we pluck from an untilled soil; *
But the way to the goal—the price of peace
Is the road that is paved with toil.

God smiles his love in a thousand ways.
O'er mountains, woods and lea;
But the richest prize—the pearl of peace,
Lies hid in the deepest sea.

The perfumed breeze of the summer time Has measure of life and power: But the price we pay for the gem of peace Is the tedious, toilsome hour.

We may idly dream of a time to come, When struggles forever cease; But earnest labor of earnest souls Will bring us the sweetest peace.

Gleaning from the Rostrum.

The Outlook of Spiritualism and the Separation of Good and Evil.

A liberal report of lecture delivered by Mrs.

Zaida Brown Kates before the First Association of Spiritualists, Washington,
D. C., Sunday, November 4. Subjects
given by the audience.

(Reported by W. P. Wiffiams.) ~

Mr. President and Friends: It is with pleasure we return to our friends in the city of Washington after many months of hard service, and a few weeks of rest in our own home. I hope that we come to you with added power and force. We feel that in your work you have gained strength and accomplished much, and that we have gained strength from our various interblendings with different societies and neople and have come different societies and people and have come to you with renewed courage and power.

You ask this morning in regard to the out-look of Spiritualism, and also as to the separation of the good and the evil.

I cannot help returning in thought to the remark of an old gentleman I heard a few weeks ago when some one in the room in the course of a conversation had said: "O, it is such a terrible thing to do evil!" With his eighty odd years weighing upon him, the old gentleman looked up and asked: "What "What may be good to you might to me, and what might be evil to

you might be good to some one else.

What is evil? Perverted good. The power of life is in its flower to unfold the highest attribute of consciousness and the spiritual desire within. How shall we separate it? Only by our investigations seriously to under-stand want is for the best good of each individual. The need of your life may be alto-gether a different need from that of our life: and the potent utilization of that need in your life might mean that you would be led into those conditions or pathways or by-ways of life which would have no incentives to spirituality in others. Perhaps very few can designate the law of good and evil. You did not ask me in regard to criminality; but you ask me in regard to criminality; but you ask me in regard to separating good and evil, and we must judge these conditions by the influences of our lives, the circumstances of environment and the obligation of that environment. There is under my own observa-tion at the present time a condition that has tion at the present time a condition that has brought to me a feeling of sadness. A little waif on the great stream of human life—just a little colored girl—a few months ago was being led into the by-paths; we naturally would say she was led astray. Without a home, without a mother, with no father's care, she drifted into the current that will bring her the responsibility of another life. "Sorry," you might say; and "well, it doesn't make any difference; there are too many of them, anyhow." - But she is possessed of lovthem, anyhow." - But she is possessed of lov-ing sympathy and tenderness; her heart beats as does yours and mine and she understands that the pathway has led her over the rough stones, and her tears are tears of human anguish and spiritual desire for upliftment. Nature has unfolded her differently, under different circumstances. What could we do? different circumstances. we kill her, or the unborn child? Would it not be a sin and evil to force her into a pathway of life that would lead her down into a lower scale of being? So when down into a lower scale of being? So when my mother, who was employing her, was asked: "What are you going to do with her?" she replied: "Keep her and see that she strives to walk right." "But she has done wrong and you should make her an outcast; she has no place in human society." But my mother asked: "Wherefore? Many men and women with greater knowledge and opportunities, with good homes and fathers, have done the same thing with an under-standing of the law. Why then should we bring further degradation to these souls?" After leaving my home yesterday I found a little note written by this uneducated child of circumstances and environment, reading

'Dear Mrs. Kates: Will you allow me to thank you for your kindness and your kindly words? Will you allow me to say that while you that you have made me wish, by your kindness, to be good; and I will wait until the New Year Day comes. When you come home you will find me there, up early in the

home you will find me there, up early in the morning, the first one to meet you. I want to tell you I will be better by and by."

Now, what are we going to do with these things? The girl, so ignorant, said: "You have put in a number of stitches for the little life that is coming, and I don't know what it means." She is striving for the light in a way, and she asked: "Do you believe our mothers, when they go away from us, know what we do?" I-said "Yes, that is the basic principle of my religion; I believe that our angel friends know and understand." "Do you believe my mother knows I have done wrong?" "Yes." Has it been wrong —who can say? The child born under such one wrong?" Yes." Has it been wrong —who can say? The child born under such conditions is called illegitimate, but I never have known an illegitimate child, only illegitimate parentage, and that often exists ander the law. I wish to say to you that if the human family knew and understood the great vibrative principle of spiritual law and its necessary affinitization to the law of human experience and to our life, this world would blossom with goodness; instead of perverted good it would bloom with the radiance of divinity and the power of God's tenderness in place of hatred, sadness and misery. We forget the circumstanges that have placed us with spees around us and that the thorns may be there after all. We grasp the flower in our nature; then when the thorn pricks us and brings to us the cry of the human soul we say it is evil. But, these experiences are but rounds in the ladder leading to the evolution of the Christ principle within us. The dlyine principle for the past fifty years and more. You cannot go into any Church but you will often hear Spiritualism be better? Yes. Will it—does it—show growth? Yes. It is stirring the intellectual minds of men and women in every avenue of life. It means that the analytical minds of today are analyzing these problems and asking many questions. But in the asking of these mighty questions for a separation it is true, and you are doing your work, and harmony will come out of it; and the time will never the foundations for separation in this city a short time ago. They are doing their work. We are laying the foundations for separation in this city a short time ago. They are doing their work. We are laying the foundations for separation in this city a short ti

of love and tenderness and touching the souls of men all over the world and vibrating like a great magic color wave into the very heart of human kind for its upliftment; and Spiritualism as an ism can never be circumscribed nor can it ever in our opinion be made to bear the imprint of anything save its own spiritual love and tenderness.

No organization can stop the progress of mediumship. No body of men who hold an affinity to an organization shall determine the character of the vibratory action of mediumship. They cannot say, thus far shalt thou come into the Earth without impediment. Intelligences on the spirit side of life see these great facts in human experience and these instruments that are like lute strings played upon by the fingers of human or spiritual entities; and no man dare say what the moral status of another individual may be, for we cannot judge—we are not in a position to Judge—for if placed in the same position as the other individual whose standing is questioned you might do worse. Therefore, how can you judge?

Each medium, each person, may reach some other one and do a work that perhaps you have failed to do. No one medium can berin other one and do a work that perhaps you have failed to do. No one medium can begin to reach all mankind. What is a medium anyway? As one of the first principles of

Spiritualism, I want to ask our good friends everywhere to define mediumship; to understand its mighty problems and then judge accordingly, because upon the basic principle of mediumship does Spiritualism exist. When you take mediums and mediumship from Spiritualism, there is nothing left. Now, when you begin to regulate the morals of when you begin to regulate the morals of when you begin to regulate the morals of your mediums, you must first see that the morals of your officers and your co-operative bodies of laymen are just as pure. If you cannot do that, then be quiet. When the organization that today stands as a representative of the Spiritualistic fraternity throughout the United States, will produce in its official body as much morality as mediums will produce, we shall be on ground where we can begin to work, but not before. I have heard a great deal about fraud during the past year: I have seen opinions about ing the past year; I have seen opinions about the fraudulent powers of Spiritualistic medi-ums; but they do not tell anything about the fraud that is put up for mediums to fall into. Now, then, what will constitute your me diumship as the basic principle for the out ook of Spiritualism? No medium, if she or he be square and honest and a person of reputation and morals, so far as we can under-stand these things, will ever do that which is wrong. Every conscientious, scrupulous medium is just as anxious to do right as you lay people are to have them do right. What conditions do you make for them? What are their surroundings? Take a sensitive, fine machine and put it into the hands of an individual who doesn't understand the first principle of running that machine, and what will be the outcome? Take a sewing machine that is in perfect order. An indi-vidual wishes to try that machine and so goes to the office of one of the standard companies and asks that a machine be sent to her home for trial to enable her to find out if she can learn to manipulate it to do the family stitching. If when she first tries the machine she turns the wheel backward, it will not make the stitches. Suppose she then turns a screw here and there, tightens or loosens the tension, the machine will soon be in a condition that it cannot do the work. The instructions given as to running and manipulating the machine were not followed. Before the machine is returned, the agent calls and inquires what has been done to the machine. Then he says you have turned the machine. Then he says you have turned it backward instead of forward. That is what we are trying to do with our Spiritualism; turn it backward instead of forward. Let us take the truths we have; and instead of telling of the miseries and ignoble condi-tions that exist with us, let us be willing to tell the good things that are true, the beautiful things that are true. And if we know a thing is incorrect, let us send an instructor to the individual and say to him or her: "You have been turning the machine backward; and now we are going to assist you to understand it, and you will become an expert." Now if you should go to a Spiritualist or medium and say: "You are a

fraud, you have got to be kicked out of our ranks—you are no good," what kind of conditions do you give him?

If instead of going to a medium with sympathy, you go to one and say: "I want cer-tain manifestations; and if you don't pro-duce them you are a fraud," what medium could do anything under such circumstances and conditions? Some people think a spirit knows everything; and one says he is going to a medium and find where a pot of gold is buried, where his lost dog is, or what the stock market will be on a certain day. He says he doesn't want anything to do with spirits, but he will go up and pump that sensitive machine (the medium) until there is nothing more to be pumped from it; then perhaps will go away and say it was all fraud, when the fact of the matter was the fraud was in the operator who didn't understand the business.

In some of our societies, men and women

are advocating that there shall be no longer messages given from the platforms. What are you going to do with our message mediums? Do you think for one moment you can stop them? They are the sensitive machines giving out from the great laboratory of Na-ture; and say and do what you will, they in the hands of intelligent operators. 'It will require more than any human effort to stop the progress of their work. They stand as the eternal hills.

The minds of some of the ablest men and women are occupied with these mighty probwomen are occupied with these mighty prob-lems. There will be a weeding out; I will admit that. It will be a weeding out of men and women who today hold position in places where they have no right to be. It will not be a weeding out of mediums, alone; but of Spiritualists, because Spiritualism will pass from the hands of present day Spirit-ralists if they ualists if they are not careful, and into the hands of those more capable to furnish the

Then the church will take this work up and move it on to its great eternal good.

Are you willing to stand for this? They will
move with irresistible force. There is hardly
pulpit today that does not preach spirit,
spirituality and Spiritualism. There is not

It is stirring the intellectual minds of men and women in every avenue of life. It means that intelligent men and women are thinking along the lines of cause and effect. It means that the analytical minds of foday are analyzing these problems and asking many questions. But in the asking of these mighty questions, they are laying the foundations for a separation it is true, in the elementary principles, just as you laid the foundations for separation in this city a short time ago. They are doing their work, and you are doing your work, and harmony will come out of it; and the time will never come when Spiritualism will not be more potent than it is today. But it will pass into

Tou cannot destroy mediumship; it is your basic principle. When you dispose of it, dispense with it, outgrow it, you have nothing more than anybody else. It is only through mediumship that you have your facts. It makes no difference in my convictions, if there are frauds. As long as I know I have had one genuine rap from that table it proves the power of spirit to manifest. And if one spirit can manifest, it follows that every child of earth who passes into spirit life can manifest. If one medium has ever given an accurate message, it shows the power of the psychic condition; and if one medium has ever heard voices that have spoken the truth to that one, it is possible for others to obtain the same thing. It is only a question of proof; and the proof of this is the proof of immortality. There must be facts! Has one of you in this audience ever heard the voice of a spirit who has spoken to you either in materialized form or in the form of a demonstration, independent of the body? Has one of you ever had the power of sight, whether the spirit presented itself upside down to the retima of the eye or on its feet? Has one of your friends ever been described? Has there ever been a message given you from one who has passed out of the chilliness of death into the grandeur of the life that is beyond? If one proof has been given, it is proof that thousands more may be given.

Let me say to you, dear friends, that we,

Let me say to you, dear friends, that we, as Spiritualists, must lead clean, pure lives. as Spiritualists, must lead clean, pure lives.
We should understand the law of attraction, that like attracts like. We must then be clean in thought, clean in spirit and cleanly in body to attract around us the everpresent living force of vibratory action that brings to us the loving spiritual intelligences.
We must live and love. Do not talk so much of the dead, but of the living. A grain of wheat never stops living and growing, unless by some freak of nature, after it has begun to grow. It unfolds until it has developed from one grain, the perfect head begin to grow. It infolds until it has de-veloped from one grain the perfect head with many grains. Yet there could be no overplus, for every grain is needed. Each grain of wheat is utilized. By the processes of propagation is made the possibility of added life force to those who shall come after you. You have absorbed from nature all that you have required, and been enabled to unfold the individuality that is yours; and so all the great individualities that shall come after you will unfold their true nature in spiritual growth. The representatives of earthly power who are here today, individuals, will be able to see the unfoldment of those who shall follow after them.
So it is in the spiritual law. Each of you
Spiritualists today will live to be represented
like the grain of wheat; and each one of
your thoughts will unfold until the head of
wheat has emerged from the stalk, and then wheat has emerged from the stalk, and then there will be thousands of these grains. The power of incarnation goes forward; the power of spiritual unfoldment evolves to the possibility of the life in the world beyond. The great immortal principles of thought lift us up. Does this mean Spiritualism will grow? Certainly, Like the grain of wheat, like the embryo, your grow from the moment of your inception—there is nothing to stop of your inception-there is nothing to stop

There will be nothing to stop you hereafter. You are not going to stop with death, but will go forward with the experience and growth you have had here, and be born into the great principles of spirit life, and you will minister to the growth of others, while growing toward heaven's highest domain, growing toward heaven's greatest power, be-cause over there you will find there are conditions and stages of action the same as there have been here. As you have come from lower earth to higher spiritual conditions from this life, so will you go from death of the mortal to higher possibilities beyond.

Will Spiritualism grow and unfold? What its outlook? It seems today to be quiet.

s its outlook? It seems today to be quiet. is its outlook? It seems today to be quet, but the great spiritual quantity of experi-ence and the fertile impress of its vibration, just like when you throw a stone into a lake, the little eddies flow out and out, until they seem to be lost in the ground which surrounds the lake. But if you watch you will see that the waves return in lesser power to the central part again, and there again like the force of the pebble. The pebbles of human desire have been dropped into our midst, into the very center of the lake of the But our being, and the vibratory waves flow but never recede; but the current returns, bearling on its beauteous bosom the tide of immaculate thought and feeling. The outlook of Spiritualism is today grander and better than ever before. Today we stand on the verge of a new epoch in spirituality and spirit light and Spiritualism, such as the history of the world's people has never known before. The rchbishops of the Church of before. The prehishops of the Church of England, France, Russia and Italy will take up the mighty cry of spirituality; and it will work its way into every cloister, into every priest-home and into every nunnery throughout the broad continents of the world. Its fertility of purpose and expression will les-sen the blackness of despair and the darkness of sorrow, and bring to us the grandeur of its sunlit heights amidst the barren wastes of sorrow and despair.
You can no more destroy Spiritualism than

stop the sun from shining, or stop the breath of life that is impregnated into the souls of human beings. It is ever insidious. It is like the ether, it permeates every atom and rises in all of its glorious display to the regions beyond in the grandeur of immortality. (Ap-

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B. Fay Mills on Whitman.

"The B. Fay Mills Fellowship" seems to have attracted the attention of the local press. The Los Angeles News gives these interesting paragraphs from our friend's address on Sun-

day morning:-Whitman never knew fear; never spoke of money; never paid compliments; never apoke of money; never paid compliments; never depreciated any one; never complained; never was angry, and was spoken of by men who knew him best as "the perfect gentleman."

President Lincoln saw him passing—and looked till Whitman was nearly out of sight. Then he turned and said, "Surely that is a man."

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Ald of a Physician.

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If you feel begring down pains as from approaching danger, pain in the back and bowel, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it a blair envelope.

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lain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly as female complaints of every nature. It saves werry and expense and the unpleasantness of ing to reveal your condition to others. Visor health and happiness result from its use.

Wherever you live I can refer you t well-known ladies in your neignopenhood, who know and I testify that this family remedy cures all troubles peculiar to their sex. trengthems the whole tem and makes healthy and strong women. Write to-day, as this offer reay not be made again.

MRS. M. SUMMERS, BOX 237. NOTRE DAME, IND., U.S. A.

poet's desk and, reeing a passage which dis-pleased him, had this greatest of American poets and tenderest of government nurses re-moved. Whitman said of his experience in the hospital, "many a comrade died with his arms around this neck and many a one left

his dying kiss upon these lips."

When the once great Osgood publishing house contracted to bring out his poems, and the prurient prudes and purists threatened them unless certain passages were expurgated, they urged Whitman to omit the objectionable passages. He refused and the Osgood house abrogated the contract. There are 13,000 lines in Leaves of Grass and only 80 lines that can be called improper.

There is fifty times more obscenity in Homer, in Shakespeare and in the Bible than there is in Whitman. Swedenborg says that "to the devils perfumes are stinks."

The district attorney at Boston who was put on to purify Whitman could find but twelve objectionable lines. The Boston Criterion called his poems "stupid filth" and the London Critic cried "Scourge him."

But Emerson wrote at once to Whitman and said, "I greet you at the beginning of a great career," and Tennyson greeted him as something more than human."
The speaker referred to the literary influ-

ces which had shaped his thought and work and confessed, "I owe more to Whitman than to all other voices!"

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Wounded War Horses.

The deputation of the Church Society for Promoting Kindness to Animals which the President of the United States of America has promised to receive at the White House, Washington, will leave Liverpool on Satur-day, November 18th. The memorial which is to be presented is an appeal to the President to use his influence with the representatives of the great Powers to induce them to agree to the words in the Convention "wounded,"
"sick," and "disabled," which now apply to
men only, being considered to apply to animals also, by which means all who go out
after a battle to tend wounded men and wounded animals will be protected by the badge of the Red Cross. On its return from America, the deputation, which has already been received by the Court at The Hague and by M. Loubet at Paris, will approach King Edward and the Kaiser.

The Rev. F. Lawrence, B. A.. Founder and Hon. Sec. of the Church Society for Promotin Kindness to Animals, who will head the deputation to Mr. Roosevelt, was successively Vicar of Acaster, Rector of St. Mary, York, and Vicar of Westow in Yorkshire. He is now the Warden of the Settlement in South the headquarters of the and Canada trying to further the objects of the Burial, Funeral, and Mourning Reform Association, of which he was also the founder. While in America he hopes to preach and give addresses in New York. Washington and Boston. All the Bishops of the Episcopal Church of America have been invited to become Vice-Presidents of the Church Society.

Letters from Our Beaders.

The editor is not respons ble for opinions expressed by cor reportents and somet mes publishes what he does not agree with for the purpose of presenting rieses that may elice

Lansdowne, Penn. Nov. 14, 1905. To the Editor of the Banner of Light:

After four score and one years of mortal life, I have left the old Green Mountain State of Vermont, to make home with Mr. and Mrs. Harley B. Nichols, in this place, six miles southwest of Philadelphia, Penn. Mrs. Nichols is my only child in the form. They have four grown-up children, one son and three daughters, and a pleasanter and more congenial home would be very seldom found. The best earthly home is where the heart and real contentment reside.
"Home, home, there is no place like home."

Philadelphia city is only fifteen minutes away, and among the Spiritualists, Univer-salists, Unitarians and Odd Fellows, I shall have great pleasure in renewing some for-mer, friendships and adding many new ones. There is but one human family, and the more There is but one human family, and the more each member truly believes in and lovingly seeks for the good in others, the more good will be found, and much that seems as evil will disappear. As love casteth out fear, so in the presence of more toleration and far more charity, which is greater than all, much that oft disturbs will flee away. "Let him that is without sin cast the first stone." Long may the grand old Banner continue to cast forth the Light that will lead to a more perfect day: and across the time of sixty perfect day; and across the time of sixty years of advance liberal thought, I join hands years of advance liberal thought, I join hands with all veteran free souls, and unite in bidding a glad welcome to all who have since been led by the light of spiritual truth. Ever for the right, Newman Weeks.

Just Like Papa's.

"Please cut my hair," said Lyndon,
To the man in the barber shop;
"And I want it cut just like papa's
With a little round hole on top!" Emma C. Dowd, in the Abigail.

Soon or late, to all that now,

The time of harvest shall be given;

The flowers shall bloom, the fruit shall gr
If not on earth, at last in Heaven.

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BOSTON, SATURDAY, DECEMBER 2, 1905.

HASUED EVERY WEDNESDAY AFTERHOON AT 4 O'CLOCK

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THANKSGIVING.

Let us be thankful for the Faith,
Which makes us know a loving God;
Which shows that life hath conquered death;
That man's a soul and not a clod.

Let us be thankful for the Hope,
Which through the dark is sorrow's leaven;
Continues life with death to cope,
While in our eyes there's naught but
Heaven.

Let us be thankful for the Love, Which e'er surrounds our errant life; Which faileth never, from above Descendeth, victor over strife.

Descendeth, victor over strife.

Faith, Hope and Love! O God of all,
Who art within, around, above,
Lead thou us on! Lead up to Thee!

Omnipotence is only Love.

Mime Inness.

No certificate of character is one-half the value of an honorable career.

Speak the truth at all times-except when

it is best to say nothing.

A noted Spiritualist speaker says it is difficult to obtain satisfactory engagements with societies. They are generally seeking cheap talent with sensational methods. All correspondence repeats: "What is the lowest offer you can make?" Societies may be poor, but they continue poor with poor talent on their platforms. Home support by contributing members should be developed. Co-operation must come. Spiritualist speakers are burden bearers—but they should not bear all burdens when business methods are neglected.

Mediums are entitled to have their worldly needs well supplied; and the conditions for psychic exercise well guarded.

Sorrows and worldly troubles often cause psychic unfoldment. Many mediums pass under the rod of affliction and suffer soul travail. And the people who seek the help of mediums usually go when beset by worldly troubles. Thus the mediums are forced to be burden bearers.

Public hall meetings for the philosophy of Spiritualism and properly magnetized teniples for spiritual or religious culture, are each necessary. The seance room for spirit phenomena is yet a positive requirement. Above all, is the home circle for the hallowed joy of communing with the loved in the spirit.

A Chicago woman suddenly inherited five millions of dollars and left that city at once. Afraid of "frauds," probably.

The Spiritualists are more orthodox than the Protestant Christians who are seeking to federate. We believe that all people are divine and they declare that Jesus only was divine. Why not accept us as members of the federation? Alas! Christian brother-hood is like the Christian heaven—very se-

Are we to conclude that Philadelphia must be a good Spiritualistic city because they have been voting many dead men?

We hear often about marriages made in heaven, but these frequently become so anti-heavenly that profane persons have asked if it is possible that his Satanic majorty has an influential friend in the supernal courts.

It is said that a doctor often loses patients because they refuse to do as he tells them. We are inclined to believe this occurs more frequently when the patient discharges the doctor than when disobedience causes death.

A man in Wisconsin dislocated his jaw saying "Amen." By the same token it is dangerous to be too vehement in repeating either sacred or profane words.

The only bastile, or place of incarcerating evil-doers which we have heard to be empty since the last 4th of July is at Prague, Kansas. We hope that Prague will lead the world to peace and also to honor. It is astonishing how much wealth is dissipated by crime; and sorrow, misery and suffering attend every dollar of it. We need spirit aid, but yet more we need human aid to decimate the criminal propensity. The "Banner" as a teacher is of paramount use in these reformations. Aid us, while we are trying to aid you. Let us each and all try to be more altruistic in practice as well as by precept,

Does much book learning always develop good common sense? If not try regular reading of the Banner of Light.

Causes for Thanks.

When the Banner readers receive this copy, they will likely be giving thanks for benefits received during the year. The time-honored custom of observing a day of thanksgiving to God for blessings received, was instituted by the Puritans, and to some extent has been observed throughout the Christian era. It is no longer a day only of praise and prayer; but of feasting and hilarity. It has become a holiday instead of a devotional day. What blessings have our readers to be thankful for?

The greatest truth that has ever blessed the world, is the revelation of spirit life and spirit communion. You have that conscious knowledge; and you have the realizations of its joys, comforts and instruction. Then give thanks unto the spirits who have thus revealed unto you.

Give thanks unto the mortals who have toiled to make its perpetuity possible and its utilities more manifold. Give thanks that no longer does death cast upon you horror; and its taking of your best loved cause an irremediable bereavement. Give thanks that you do not walk the earth without the watchful care of your arisen loved. Give thanks that the true way of life on earth or in spirit has been proven and that now you know your great responsibility and understand how to secure a merited salvation. Give thanks for the knowledge that law reigns by divine causation instead of by divine whim.

Give thanks that priestcraft no longer sways human conscience when reason has liberty of exercise—and that the latter is rapidly being developed by spirit teachers.

Give thanks for developing civilization and the bringing into practical utility of so many useful mechanical arts. Give thanks for human genius aided by spirit knowledge. Give thanks for increasing peace on earth and the cessation of warfare. Give thanks for literature, art, music, flowers, sunshine, companionship, love, home, children and the many blessings that make life worth living.

Give thanks for life—the best gift of nature; and go forth content, joyful, helpful, determining that while you are feasting on this day that no one shall go hungry or naked whom you may assist with food and clothing.

Become humanitarian and spiritual; and then as Spiritualists you will glorify life and be joint laborers with angelic hosts for the evolvement of the divine in humanity and the abolition of evil. Labor assiduously for mental, moral and spiritual culture.

Christian Restraint.

Bishop Satterlee addressing descendants of the Mayflower pilgrims lately, said: "The lack of Christian restraint in the average American household is deplorable. This laxity must go. We have as a duty the preservation of the Christian family in the way our Pilgrim forefathers fought for it and maintained it."

The pilgrims came here to have religious liberty; and that liberty on their part became very proscriptive. Such liberty maintained for religious rule has passed away. It is true that each person and family have guaranteed religious freedom to worship God according to the dictates of their conscience. If there is laxity, the same exists in families of non-believers in the pilgrim narrowness. Surely there is no laxity manifest in the families of churchmen who worship as did the Pilgrims. But the bishop says: "This laxity must go." What laxity? That which exists in families not orthodox according to his standard. What do these severe restraints develop? Our observation leads us to conclude that rebellion, deception and disgust is the average result to the young mind. We can remember how we sought to steal away from and falsify about these restraints. Many others have so testified to us. Preachers' boys under severe restraint are proverbially bad boys. Punishment for breaking these restraints is held to be a Christian duty. "Spare the rod and spoil the child" is strictly orthodox. Many parents are accustomed to the effort of "whipping the devil out" of their children; when they should have been whipped for putting the devil in. Children of lust instead of love are not apt to be children incarnate of God. The good. bishop is neglecting in proper admonition to

parents. Let us first give our children a proper birthright and then restraints will not be so necessary.

Something About " Controls."

The opinions about spirits controlling mortals either by influence or obsession, are quite numerous and conflicting. Perhaps there is a lack of practical horse sense in all who either "believe" or "condemn." As Spiritualists we may not possess a common sense balance to deal justly with the actual facts and conditions of mediumship; but we contend that carping critics utter many unprovable statements and frequently deal in illogical bese dixits. The fact is that nearly every one of the Spiritualists have commenced their investigations of spirit manifestations through mediums, with decided skepticism and often with bitter prejudice. Facts had to be facts and proofs undeniable. They were not "credulous" in their early investigations, and if they have become so it is because of multiplied evidences breaking down all preconceived opinion.

Mediums, as a rule, have exceeded their normal ability and become enthused by the intelligent use of their organisms. That they have in a majority of cases been under the control of an intelligence superior to their own is well enforced by personal observation. He who speaks of mediums and their controlling spirits should be personally acquainted and know the status of the case. Too many judge all by a few; and often by one only. One event furnishes evidence; but may become useless in the consideration of multiplied results. Many mediums are used entirely to satisfy the crude demands of visitors. To employ mediumship in this commercial manner is to invite the commercial visitor. This results in the need for spirit "controls" who are upon the same basis of personality-or are what is commonly called "earth-bound," These spirits may be "sent" by higher intelligences, and that would be caused by the need to supply the demand. Such controlling spirits may gratify a vain person as medium by claiming to be an exalted personality. Hence when an intelligent or scholastic person interviews such a spirit, he is shocked by the bombastic false assumption, and may go forth and condemn "controls" generally as base falsifiers and perhaps all mediums as fakes. No sensible mediums will attribute all wisdom to their special spirit controls. Many know too well, for that, the unattractive conditions they give to higher spirits, and how impossible it is for such spirits to permeate the dense atmosphere of the earth and possibly the more dense of our personal psychic nura. There is much truth in the statement that "like attracts like." Possibly our "attractions" may warrant the "influence" of higher spirits; but their relation to the earth will necessitate the employment of a lower spirit as a "medium" in order to use the earth medium. When the visitor to a meudim shall go for spiritual culture and spiritual messages, said visitor will be encouraging a higher class of mediumship than is now permissible under prevailing conditions. When seeking spiritual enlightenment it is best to seek the mediums with more advanced controls. Such mediums are often found to be in homes and entirely unknown to the public. I know of many of that kind. And, with the better class of platform mediums used for ethical teaching, we will find the superior intellect in control from the spirit side, although not making any personal proclamation. Such mediums are quite numerous-at least outnumber the fingers of our two hands. They can readily be coumerated and their ministrations be visited. In the criticism of "controls" these must be taken into the account more than should be the oft belittled nomad or crude spirit who is used entirely for the "evidence" their relationship to earth well capacitates them. Then judge not all "controls" by a class control, no more than you should judge all mortals by a particular class. Let us be class conscious. Some of us are struggling for a beter application of mediumship by individuals and societies, in order to attract a better class of persons to unfold psychic ability and thus attract a better class

position of the possibility of spirit use of our medial powers. To run into extremes in description of controls is as bad as to submit all our utilities to such controls. Truly, fanaticism doth bloom and flourish in such an atmosphere The word "control" was used only because the spirit seemed to take possession-and perhaps does temporarily. It does not follow that the medium is or needs be under permanent control. I know of mediums who are powerfully used at stated times, but could not be so used without their will and consent. Such do not submit to the control as all wise and refer personal affairs to their judgment; but, to the contrary, employ personal responsibility in all affairs of their physical, mental and moral interests. No sensible person should submit absolutely to the dictum of an earthly hypnotizer, ner unto the control of a spirit. These are equally bad. A medium has no real necessity to set aside personal dominion, nor sacrifice responsibility. To be "influenced" for bad deeds is truly reprehensible. When Spiritualism is understood we will develop a humanity of divine responsibility and not of human imbeciles. Our psychic powers will enlarge our lives into personal utilities and not reduce us into automatons.

of spirits to minister unto our mental needs.

Then there will ensue a better public ex-

I realize the need for scientific training along these lines of unfoldment; but the trainer must be a spiritual scientist. We are dealing with another relativity of force than is commonly discerned by a material analysis. The analysis must grasp the potency and understand the relativity of the evolved force and the sublimated possibility or power of the material properties back of that force. As Spiritualists we are compelled to invite

a scientific comprehension of psychic phenomena; but it must not be upon the plane of crass materialistic exploration. Other yard-sticks must be used in the measurement, and new formulas developed. We must not invite this within the sphere of only ignorant controls and ignorant mediums; nor of mediums and spirits only, of all grades mentally and spiritually; but, as well, must the scientific analysis be extended to the potency of matter, its indestructibility, its evolving power, its fructifying forces—and then cognizing spirit as an eternal quantity, we may better arrive at our possible relation thereto. Fra-arrive at our possible relation thereto.

George W. Kates.

Standard Oil Anti-Toxin ?

It is reported that a chemist of Nisgara Falls, N. Y., has perfected a process that will revolutionize the petroleum trade of the country, if it is not sold to or stolen by the Standard Oil.

Ida Tarbell has made us timid.

Dr. Henry S. Blackmore tells us that his long years of experiment along this line have been rewarded by the discovery of a process of converting lima, or sulphur, oils, into a white water oil for fuel and illuminating purposes, and by so simple a method as to make a revolution in the cost of the product. If this can be kept free from the monopolistic methods of the great oil combine, independent operators, making use of it, can at last successfully compete with these robbers of the consumer.

The production of petroleum amounted to something like \$165,000,000 last year. Raw material is ten times as plenty, and if the discoverer of the process keeps the control of his system free from the combine, the results will be most peneficent.

One thing seems sure, if some method is not devised by which the consumer can share in the blessings of the discovery, under our present system of government, whether our theories are against a "paternal government" or not, a revolution is at hand, which will not rest until the burdens are lifted from the people.

So many wild statements are mixed with the arguments of Socialism that those who ask only "for a fair field and no favor" are timid about seizing this tool for the cutting. But if the "fair field" cannot be obtained under the present order, as surely as the majority of men will eventually demand justice, so surely will an overturning come.

When so practical a man as Andrew Carnegie expresses himself on the question of "Municipal ownership" in such strong terms as these: "Municipal ownership is a certainty, as sure as I am alive," "The people seemingly want it and they should get it"—when such a man stands committed to such a departure from our old ideas of government, semething more than a theory on individual freedom will be necessary to stem the tide.

When the established order only nominally gives freedom, but freedom is not, that moment the order becomes as sounding brass and a tinkling cymbal, and the people will no longer march to such music.

Unconscious Ideas.

The great possibilities of unconscious action

bother the psychologists. In their efforts to reduce certain conscious acts to a basis within the realm of mental activity in proof of sub-censcious mind, they should remember that no sub-brain has been discovered. The dual personality must be related to other than solely the external physical action, for the premise is that we now are dual personalities, with the earthly and spiritual forces. Thus there may be a seeming dual actionor a dominance of earth functions at one time, and anon of the spirit functions. Thus there can be no unconscious ideas; but these are quickened or dormant according to the state of being the person may be in at the time. The application of judgments upon mediumistic action, based only upon physia cal laws governing mortal mentality, will not account for such a phenomenon as automatic writing. Such is not an unconscious operation-because the mental faculties have no concern in or control over the product. Being automatic means that the hand is an automaten for the time being. The consciousness of the medium may be employed with entirely foreign discourse-and each hand may possibly be writing separate ideas. These, then, are not within the pale of unconscious ideas. There are two or three separate conscious personalities expressed. The unseen personality must be a discarnate spirit-for, if the mentality of the medium were either in a sub-conscious or hypnotic state, her mentality would be so submerged that she could not converse upon another subject. And when her mentality is quiet and another intelligence using the conscious functions, it is not an evidence of sub-conscious action when she after the spirit influence leaves her will resent criticisms made when she was being used by the other intelligence, who at the time seemingly took no offence. Such instances are often used to elucidate that the trance was not a trance nor a normal action. Presuming a spirit to be in control of the functions of the medium, does not necessarily conclude that she is totally unconscious, albeit she may be unable to then control her personal expression. It is a frequent testimony of the medium that she stood alongside of herself and heard the spirft talking through her own and using her physical organism. Such testimony must be taken into account when the psychologists talk about unconscious ideas or the sub-conscious self.

Carnegie says that "honest poverty should never be abolished." Some of us think we could do some good if our honest poverty were changed to honest wealth. But the honest poor do many mighty works.

Christian Apathy Condemned.

Chicago, Nov. 18.—The spathy of Christian ministers and churchmen in the face of the massacres of Russian Jews was condemned last night by Dr. A. Hirschberg in an address to the members of the Northside Jewsish congregation.

ish congregation.

"When the very stones of the streets cry out for justice what have our preachers of Christianity to say?" he asked. "We have been waiting patiently for some strong and manly sentiment from the Christian world, knowing full well that such an expression would appeal more strongly to the Russian government than all the prayers and petitions of Jewish organizations and deputations, but we have waited in vain.

"If ever there was a challenge from God

"If ever there was a challenge from God to Christianity that it justify and vindicate itself as the religion of justice and humanity, it is in those scenes and the prayers of a persecuted people for succor and sympathy. Thus far the challenge has remained unanswered.

"With the exceptions of the vigorous editorials of the American press, the philanthropy of a Carnegie, and the half-hearted utterances of a handful of clergymen, the Christian world has been painfully and woefully silent. It is not, however, in a spirit of resentment that I speak tonight, but of sorrow and regret that there is not for the Jew, as there was for the negro, a Garrison to plead his cause before the bar of justice and in the parliament of humanity."

The above is a terrible and just arraignment of Christians. This massacre should have never been possible after the Kishineff affair. And no massacre should ever have been possible in the name of Christianity. As Spiritualists, we are humanitarians, and as humanitarians we only can be Spiritualists. All humanity are our kin. Unto the Jews we should give help in this, their hour of need. Let us make a monster protest at least.

Commercialism vs. Covetonsness.

Commercialism in Spiritualist societies and mediums seems to have been under consideration at the late N. S. A. convention; and this condition appears to be a matter assailing the interests of orthodox churches. The commercialism under condemnation appears to be what Jesus called covetousness. There is a need for churches-including the Spiritualists-and their ministers and mediums, to have proper remuneration for services; but a covetous spirit that seeks to get wealth possessed by others without giving an adequate equivalent, would seem entitled to be called vicious, selfish commercialism. This latter should be condemned in all who may so apply their acts, whether Spiritualists, Christians or Pagans. Such a vice received the severe condemnation of Jesus; and no doubt equally so of the spirits today using mediums for human good. All good works must have an unselfish basis in order to achieve lasting results.

Child Labor.

"At least two million children under sixteen years of age in the United States are employed for wages, most of whom ought to be in school. Child labor laws lack uniformity in different states, and many of them are only crude beginnings at legislation. Nearly all are poorly enforced."

The above isgan authorized statement of the national child-labor committee. The condition is more appalling than most people realize. These little toilers become dwarfed, diseased and imbecile automatons. Their greatest py is when they early pass to the reat beyond. Child-life is unknown to them. Green fields, flowers, trees, birds, sunshine, are parts of the fairy world and unrealized in their world of toil. Such dwarfed soul egos are sent to spirit life untimely, and there abides their only prospect for love, home, education and freedom, Thank God for the angels of mercy and for true Christian spirits in the soul-land. When, oh when, will there be Christian charity under the sun for the earth-dwellers? Answer, O human souls!

A National Board of Science.

Our esteemed correspondent. Salvarona. asks, "Would a national board of science, connected with the N. S. A., be an insult to the educational interests of Spiritualism?" Such a board seems to us as very necessary, and the suggestion should at once be acted upon. We are permitting materialistic scientists to investigate the phenomenal evidences and to tabulate results and make deductions of forces at work. These are often erroneously postulated. Hence, injuries to the cause of truth ensue. Text books of spiritual science are necessary. Who shall be able to develop these? It seems reasonable that we must look to spiritual scientists. Can the N. S. A. discover such persons? If so, let us have a National Board of Science and protect the cause of Spiritualism from an erroneous exposition:

Tame Reading.

"What will our magazines do for reading matter in the millennium, when there is no longer anybody to expose?"—Richmond Times-Dispatch

And what will some of the Spiritualist press do? We prefer the tame reading; and hope we must not wait until the millennium for it. Psychologically considered, the evils of the world are induced by the display of evil and the records of evil-doers. The boymind is enthused by the dangers recited as having been encountered by the bandits, Psychological laws impel us to associate with good in order to get the good. The bad is fertile and easy to propagate.

Are we always in our right place in this world? If so, then "whatever is is right."
If not, then whatever is called right is often

The Titerary World.

LILIAN WHITING.

"The world of books is still the world."

"Hereties."

Mr. Gilbert K. Chesterton has brought together a collection of twenty essays on current topics: "Smart Novelists and the Smart Set,"
"The Wit of Whistler," "Mr. Bernard Shaw,"
"Mr. Rudyard Kipling and Making the World Small," "Omar and the Sacred Vine,"
"Christmas and the Aesthetes," and other themes which he discusses in the most racily delightful way. For instance, in regard to "yellow" journalism, Mr. Chesterton points out that the real vice is not that it is starting, but quite insupportably tame. It is "vulgar without being funny." It is "quite true," he adds, "that these editors print everything they possibly can in large capital letters. But they do this, not because it is startling, but because it is soothing. The editors use this gigantic alphabet in dealing with their readers for exactly the same reason that parents gigantic alphabet in dealing with their read-ers for exactly the same reason that parents and nursery governesses use a similar gigantic alphabet in teaching children to spell. The nursery authorities do not use an A as big as a horseshoe in order to make the child jump; on the contrary, they use it to put the child at his ease to make things smoother and

more evident."
In his introductory remarks Mr. Shaw notes that while in former days "a heretic was proud of not being a heretic," and that he claimed to be "orthodox," now "the word heresy not only means no longer being wrong; it practically means being clear-headed and

Here is a keen thrust, and, it must be con-

ceded, a very true one:
"In the fifteenth century men cross-examined and tormented a man because he preached some immoral attitude; in the ninepreached some immoral attitude; in the nine-teenth century we feted and flattered Oscar Wilde because he preached such an attitude and then broke his heart in penal servitude because he carried it out. It may be a ques-tion which of the two methods was the more cruel; there can be no kind of question which was the more ludicrous. The age of the In-quisition has not, at least, the disgrace of having produced a society which made an idol of the very same man for preaching the very same things which it made him a convict for

practicing."
Again we find Mr. Chesterton saying,
"There is nothing so weak for working purposes as this enormous importance attached to
immediate victory. There is nothing that fails

The chapters are made up of these sparkling truths which do not lose in claim to attention because offered in a brilliant and delightful way. The book is one to add not only to the gayety of nations, but to their insight into realities as well. (London and New York: The John Lane Company.)

"Sidney Lanier."

One of the admirable biographies is found in the "Sidney Lanier" of Mr. Edward Mims, which presents a well-balanced story of his life and his work. Lanier was, as Mr. Mims notes, "one of the inneritors of unfulfilled renown, not simply because he died young, but because what he had done and what he had planned to do gave promise of a much better and enduring work. Such men as he and Keats," Mr. Mims continues, "must be judged,

keats," Mr. Mims continues, "must be judged, to be sure, by their actual achievement; but there will always attach to their names the glory of the unfulfilled life, a fame out of all proportion to the work accomplished."

Again Mr. Mims says:

"Of one thing there can be no doubt, that his personality is one of the rarest and finest we have yet had in America and that his life was one of the most heroic recorded in the annals of men. The time has passed for emphawas one of the most heroic recorded in the an-nals of men. The time has passed for empha-sizing unduly the pathos of Lamer's life. He was not a sorrowful man nor was his life a sad one. His untimely and all but tragic death, following a life of suffering and poverty, the appeals made by admirers in behalf of the poet's family, a few letters written to friends explaining his seeming negligence, and a fragment or two found in his papers after death, have been sometimes treated without their proper perspective. . . Oriticism taught him to lift his heart absolutely above all expectation save that which finds its fulfillment in the large consciousness of faithful devotion to the highest ideals in art. This enables me. Lanier said, to work in perfect tranquillity. . . . He escaped incessantly into a realm of beauty, of words, of joy, of hope. This defect in the life of Lanier is the lack of definiteness on the part of Mr. Mims. It is impossible for the reader to discover, save by long and indirect processes of induction, just when and where Sidney Lanier was born and when and where he died. By careful reading and comparison of various portions of the book it seems to be tolerably sure that he was born in or near Macon, Georgia, and somewhere in the early Macon, Georgia, and somewhere in the early forties; though the nearest clue, chronologically, is in the statement that his parents were married in 1840 and that the future poet was their eldest child. It is a great aid to the clear comprehension and the relative values of a blography to state plainly at the outset the dates of birth and death, that the reader may place the person of whom he is reading in the right time and grouping. The interpretation of the gifts and qualities of Mr. Lanier is admirably given by Mr. Mims; but his outer framework leaves somewhat to be desired, and it is this outer framework that the reader requires in order to truly estimate a man's place among his contemporaries.

a man's place among his contemporaries.

Among Lanier's early friends was Charlotte Cushman, to whom he dedicated the first volume of his poems. In November of 1875 he was her guest for a week, in Boston, and during this sojourn he spent two "delightful afternoons" with Longfellow and Lowell-Bayard Taylor and Edmund Clarence Stedman were his near friends. And Edith Thomas commemorated him in one of her perfect lyrics. The famous publishing house of Messrs. Houghton, Mifflin and Company has brought out this interesting biography with charter-stically beautiful art and has made the volume most attractive.

Lanier had at one time a long and inti-

made the volume most attractive.

Lanier had at one time a long and intimate correspondence with Edwin P. Whipple which would have been rich material to have drawn upon in this book. His letters to Mr. Whipple revealed both his inner and outer life to an unusual degree. He wrote of his own dreams, visions, ideals and aspirations—the things he longed to do in a way that gave a wonderful key to his deepest life as a poet. This voluminous correspondence remains unpublished and is one that perhaps offers the richest material in any interpretation of the published and is one that perhaps offers the richest material in any interpretation of the work and the life of Sidney Lanier. (Boston and New York: Houghton, Mifflin & Co.)

From West to East.

To the Editor of the Banner of Light: Dear Sir,—On Sunday, Nov. 12, your correspondent addressed an audience of, 400 patients and 150 employes of the State Hospital for the Insane at Jamestown, N. Dakota.

The topic was "Hidden Things," and the half-hour lecture was listened to with quiet

family and staff.

On the Tuesday evening following the same audience again assembled in the chapel hall for a dramatic recital. During a full two-hour program the interest and pleasure manifested was most gratifying.

riday evening, the 17th, a recital program was rendered before an audience of 700 at the State Hospital for the Insane at Winnebago, Wis.

was rendered before an andience of 700 at the State Hospital for the Insane at Winnebago, Wis.

Your correspondent has, during many years, given these recitals in the State Institutions for the Blind, the Deaf and Dumb, the Feeble-minded, and the Insane, and the degree of intelligence, and the discriminating appreciation shown by the last-named class has never ceased to be a source of wonder and gratification.

The evening of the 18th found me in Detroit, and that of Sunday, the 19th, in attendance at the fegular meeting of the First Spiritual Church. These meetings are conducted by Mr. and Mrs. S. Penna, two devoted workers for the Cause, and loyally on the side of the morally clean and spiritually-minded.

Mr. Penna delivered an excellent lecture on "The Law of Compensation." Mrs. Penna and Mrs. M. E. Jenkins of Windsor, Ont., followed with spirit messages.

An event of the evening was a message sizen by Mrs. Lenkins and the acknowledge.

An event of the evening was a message given by Mrs. Jenkins, and the acknowledgment of it by its recipient, Mr. J. B. Watson, cousin of John Watson (Ian McLaren), who cousin of John Watson (Ian McLaren), who stated that he was present at a Spiritualistic meeting for the first time, had lost his way (being a stranger in Detroit) between the Church of Our Father and his hotel, and had wandered into this hall. "I do not know what brought me here," he said, "but I do how that the message received here togisht what brought me here, he said, but I do
know that the message received here tonight
confirms a prophecy made to me last summer
by the sweetest soul I have known since my
sainted mother left the highlands of New
York state, for the highlands of the Better
Land—'Thee shall receive a message before
the year ends.'" the year ends."

Your correspondent was called to the platform and made a few remarks as to the status of Spiritualism in the Northwest, and was afterwards urgently invited to lecture for the First Society on Sunday, the 26th inst. Having consented, the subject announced was, "Our Foes-Who Are They, and How Shall We Deal With Them?"

Am booked for a recital at the Danville, Pa., State Hospital on the 28th, and for a seat at the table of friends in southern Pennsylvania on Thanksgiving.

Sunday, Dec. 3, I shall clasp hands with the friends in Philadelphia, and serve them

until the close of the year. Helen Stuart-Richings.

Detroit, Mich.

Spiritualism in Pittsfield.

Four officers and members of the Massachusetts State Association assembled at the home of Mrs. J. R. Kingman, 17 Stoddard avenue, Pittsfield, in the interest of Spiritualism and to form a society which would put it upon a firm basis in the beautiful city among the hills. A few gathered in the afternoon and they were very much interested when Dr. G. A. Fuller, president of the M. S. A., set forth the truth of the philosophy and read portions of by-laws which he had drawn up. Mr. Hatch followed with the business part, which, although prosy, is most essential. Mrs. Maude Litch followed with communications. After a bountiful dinner served at the home of Mrs. bountiful dinner served at the home of Mrs. Kingman, the party went to the hall. There were one hundred people present. Some went to see what Spiritualism is, but the majority to see what Spiritualism is, but the majority went earnestly seeking the truth. Dr. Fuller opened the meeting with an address. He said: "We have been invited to come here to help organize a society. It is not necessary for me to apologize for Spiritualism. We speak of it with a certainty, for we know it is true." He spoke of the belief of the Materialist, of the faith of the Christian and of the knowledge of the Spiritualist. He read the knowledge of the Spiritualist. He read the manuscript he had prepared of objects, and by-laws that could be used by a society, and said he would introduce Mr. Hatch, the vice-president of the M. S. A., to talk of the business part of the movement. Mr. Hatch spoke of the necessity of organizing and the benefit it would be to the Cause, and urged all to help sustain Mrs. Kingman in deavors to create and carry on a society.

Mrs. Maud Litch said, "My friends, the

spirit world is trying to co-operate with you in this endeavor, but it lies with you to put your shoulder to the wheel to carry on the material part." Mrs. Litch gave many communications which were recognized. Many urged her to remain to give them an opportunity to talk with their loved ones. Mr. Hatch asked those who would assist this society to come forward that Mrs. Kingman might know whom to depend upon. Several promised to assist, and a meeting was ap-pointed to start a working society. Any friend in this section reading this notice will please accept this as an invitation to be pres-

ent and help in this good work.

Societies when formed may not have speakers every Sunday, but by keeping together may have a speaker once a month. Speakers and mediums having dates in Springfield would do well to write Mrs. Kingman as this would save a great deal on traveling expenses. All in all the M. S. A. feels that good will be accomplished by this undertaking, and en-

deavor to make a spiritual centre in the west-ern part of the State.

Come, all good Spiritualists, send your good thoughts for organization and let the people of Pittsfield feel such a happy, strong desire for this work that they will know no such

word as fail. The thanks of the Society are extended to Mr. and Mrs. Kingman and family and to Mr. Rhoades for all courtesies extended.

Mr. Rhoades for all courtesies extended.

The Banner of Light Management donated twenty-five copies of the last Banner to be distributed among the people, and Mr. Rhoades brought copies (back numbers) of the spiritual papers and if the friends could only see how quickly those papers were taken they would feel assured that the people are hungry for the word of truth which Spiritualists are able to give.

ists are able to give.

Don't forget the address of Mrs. Kingman, and if in any way help or service can be rendered, communicate with her at once.

Southern Cassadaga Spiritualist Camp, Lake Helen, Fla.

Among other things of interest concerning this camp we learn that Mr. and Mrs. H. S. Twing sailed on the Comanche Nov. 28, and in their party are Mrs. S. G. Stall of Rochester, N. Y., and H. L. Brigham of Northfield,

Mass.

The Hotel Cassadaga is open for guests.

Much building is under way and the burning of the Bond Factory and depot makes a great demand for carpenters and builders.

Geo. P. Colby has opened his Sunday evening meetings at his farm house.

Hotel Webster is to be managed by Mrs. Oakley under a new name Pine Grove Inn.

There are daily arrivals. Among the most recent are: Abner S. Walker and wife, Mrs. Hardenburg, Mr. Skeels, I. D. White and wife and J. D. Palmer and wife.

H. A. Budington, \$1 Sherman St., Spring-field, Mass., has special escureions sulling Dec. 5, 12, 16, 22 and 29 from New York City, via Ciyde Line.

Send him 4 cents for postage and he will send you all necessary information.

Photograph of N. S. A. Delegates.

Po the Editor of the Banner of Light;

Dear Sir,—I have received quite a number of inquiries from delegates and others who attended the N. S. A. convention, in regard to photographs bought. The one that was taken in front of the church. I wish to say in reply that I have seen the photographer and he told me that he had sent all of the pictures. If there is any delay in receiving them kindly write, either to him or to me, and the matter will be seen to at once.

Any one desiring a photograph can secure one by sending to Central Studio, 322 1/2 Central Ave., Minneapolis, Minn., price 75c.

Yours truly,

J. S. Maxwell.

1644 Hennepin Ave., Minneapolis.

1644 Hennepin Ave., Minneapolis.

Pointed Paragraphs.

Never judge a man by his looks; lots of fools look otherwise. It is well enough to die happy, but it is far better to live that way.

The man on the treadmill doesn't enjoy seeing the wheels go round.

A man's idea of an angel is a woman who

loesn't talk about her neighbors.

If time and tide were to wait for men, the world would soon be at a standstill. Beware of the man who imagines he owns the earth; he may try to unload a portion of

True, the world loves a quiet man, but it rives a lot of attention to the fellow who gets up and howls.-Chicago News.

Honor, integrity, virtue, decency, are essentials in a personal life that will bring good reward to the spirit, if they do at times seemingly stand in the way of the physical in-

Announcements, Special.

Next Sunday, Dec. 3, Mrs. Wilkinson celebrates the 14th anniversary of her public work. A reception will be tendered her at 5 p. m., and ice cream and cake will be served at its close. A program has been pre-pared for the evening, which will no doubt call out her many friends.

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words

MRS. DELANA S. DRAKE.

At Monson, Me., at the age of sixty-five, on Nov. 5, after the most intense suffering for many long, weary months, the beautiful spirit of our precious mother stepped out of the prison house of clay and entered the home where dear father and dwelt for scarcely two years. During all the waiting time while her spirit was ripening for the change, in cruel pain, she exhibited the greatest patience, never complaining, ever thoughtful for others. Seven children, two sons and five daughters, are left to mourn the physical presence of their best friend, yet we know we shall meet her again and her hand will still assist us in coming days. She was a life-long, devoted Spiritualist. She lived her religion and left a host of friends whose kindness was shown during the long, weary illness through which he passed. Funeral services were conducted by Mrs. Nettie Holt-Harding, who spoke sweetest words of comfort which chased away the dark clouds, leaving only the sweet knowledge of the soul arisen to a newer, sweeter, better life. Well has thy work been done.-Mary Drake Jenne.

MRS. MARY ANN LANG.

On Nov. 19 Mrs. Mary Ann Lang, one of the older workers in the Spiritualistic cause, passed just across the borderland. Born in Cherryfield, Me., Sept. 5, 1835, Mrs. Langearly removed to Massachusetts and became active in the Lyceum work in Boston in the early sixties. For nine years she attended every session of the Lyceum and there at one of the sessions in Oct., 1873, he was married to the loved companion who still remains in earth life. Home cares made it necessary to drop Lyceum duties, but her work was re-sumed later in the Shawmut Lyceum with Mr. J. B. Hatch, Sr. She was also connected with the Boston Spirituhl Lyceum for awhile, but ill health made it impossible for her to continue active work these later years. The simple services held at her home Tuesday were conducted by Mrs. Minnie M. Soule, as-sisted musically by Dr. Wm. Hale. Just how much of an inspiration and comfort that service was to the dear ones left can perhaps be best realized by those who have heard Mrs. Soule. Mrs. Lang leaves in earth life a hus-band, son and daughter and two grandchildren, a younger son having passed on two years ago. May that faith which meant so much to her comfort her dear ones left here -A. L. Cooper.

MRS. DWIGHT SMITH.

The funeral of Mrs. Dwight Smith, aged 58 years, was held at her residence on Federal St., Greenfield, Mass., Monday, Nov. 20th. It was largely attended by her many friends. Mr. R. F. Churchill, president of the Greenfield Spiritualist Society, officiated. He gave an appreciative address and also read Scripture passages and gave a poem which was particularly appropriate. Although Mrs. Smith had always attended the Unitarian Church, she had the knowledge of the immortality of the soul and spirit return. beautiful life is a sweet memory to her family. Miss Hartman sang two solos.—Josephine Haslam.

Movements of Platform Workers.

W. J. Colville's lectures in Toronto begin Nov. 29 and continue daily until Dec. 11. Let-ters, etc., should be addressed, Grand Union Hotel, Toronto, Canada.

Dr. Mary E. Sellen, 54 East 59th St., New York City, will take engagements for plat-form work on short notice.

He that has never known adversity is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.—Exchange.



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IRVING F. SYMONDS, Treasurer, 204 Dartmouth St., Boston, Mass.

10 Our Some Circle.

MINNIE MESERVE SOULE.

COUBAGE.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist, Where the sun shines and the broad breeze

blow, by every ray and every raindrop kissed That God's love doth bestow;

Think you I find no bitterness at all? No burden to be borne, like Christian's pack? blink you there are no ready tears to fall Because I keep them back?

Why should I bug life's ills with cold reserve, To curse myself and all who love me? Nay!

A thousand times more good than I deserve God gives me every day.

And each one of these rebellious tears Kept bravely back, he makes a rainbow

shine; Grateful I take his slightest gift, no fears Nor any doubts are mine

Dark skies must clear, and when the clouds are past, One golden day redeems a weary year; Patient I listen, sure that sweet at last Will sound his voice of cheer.

Then vex me not with chiding. Let me be. I must be glad and grateful to the end. I grudge you not your cold and darkness

The powers of light befriend.

Celia Thaxter. A LINK IN OUR GOLDEN CHAIN.

MESSAGE . MAKE LET . YOUR THANKSGIVING.

The November sun is setting. The air is keen and chill. The stillness of the twilight hour is almost oppressive and as the dark-ness settles down the world grows small and limited to the fireside and the tea table. Now a long drawn out whistle and the rumble a long drawn out whistle and the rumble of a train breaks the silence and then dies away. The ticking of the clock seems louder than before, as if the unusual sound outside had spurred it into greater action. A woman glances up and a sob is heard. Then she draws the shades and shuts out the darkness and with a wild, rebellious movement throws herself down on the couch to weep. It is Thanksgiving eve and the very atmosphere is heavy with memories of other years. She is so young, so fair, so full of life and energy and the world is so empty, so cold and so desolate. "Oh, how awful are these special days

that were so blessed and so dear when we sat together around our own little table." So she mouned and sobbed and ever and anon the familiar sounds of returning friends, of merry greetings, of opening doors and roll-ing carriages that marked the home-coming of the loved and dear for the festal board on the morrow, made her desolateness more

drear, her loneliness more unbearable.

Deep in her heart the pain and ache of separation and death had settled and the sound of merrymaking and mirth was a mock-

Thanksgiving, indeed! What had she to give thanks for? Let those who were blessed with love and sweet companionship give thanks and be merry, but for her joy was dead and Thanksgiving a day of gloom and

"Ah, cruel God, to build a little human heart with infinite possibilities for loving, to smile a while at youth time and with sunshine and promise make bright the growing hours and then, without sign or warning, to crush with ruthless hand the roses of life and leave ashes and gall and the darkness of death."
Who was this woman who dared blaspheme

'gainst the laws of God and the customs of men? What great tragedy had come into her life that she rocked herself in an agony of grief and stifled her breath with sobs? What great tragedy had come into

How dared she protest against the joy of the fathers and mothers, the lovers and maids or the merry prattle of the children as they climbed on grandpa's knee? She was a widew. Only a little black-robed

woman, with white, set face and luminous, searching eyes, and, and, yes—that was the secret of her rebellious uprising—a bruised and aching heart. The crown of her life which she proudly

wore but a year ago had been snatched from her sunny brow and with bowed head and broken heart she watched the men lower the body of her lord, her king, into the grave of her happiness.

All the sermons ever preached, at that mo-ment, became dust and were blown away by the wind of her depression. His voice was hushed. The gleam of his loving eyes had died out. His ears were deaf. Ah, the world is full of breaking hearts and the commonness of the tragedy does not make the tragedy any the less. One does not grow hardened to hearthreak.

The shepherd's ear is more acute to the cry of the lost and suffering lamb than the ear of him who has never heard aught but joyful bleating in the springtime.

joyful bleating in the springtime.

The ear of the message-bearer is attuned to hear the cries of anguish and despair that break on the cold, gray stones of sermonizing and philosophy. The servant must ever do the bidding of the master and he who catches the faintest whisper of the soul in need best serves the Master whose name is Love and who comes to bless the world.

To be able to be of service is in itself a cause for continued thanksgiving and with the spirit of thanksgiving in the heart every sweet service rendered will bring forth prayers of thanksgiving and songs of joy from the served.

ers of thanksgiving and songs of joy from the served.

How can a lonely little widow, whose youth and energies are drowned in tears, find strength to live through the day made sacred and most dear by that unbroken circle around the family board? How can the day be lived by mothers and fathers who look at vacant chairs and children who smile through the mists of sorrow waile the babies prattle of the grandma gone to beaven? There is only one way to make the hours bearable; only one way to ease the burden and the pain.

Let the heart of Love speak with the voice of Truth and the shadows will fee away and the sunshine will gild the pathway. This is our thanksgiving. This shall be the thankegiving of the heart that mourns, that God has not left Himself without a witness of His infinite love. Men may hope and women may pray, but the apirit of the dear one whispering back over the grave is the unanswered witness of God's care and loving kindness.

ishing spirit.

And so the spirit of a real thanksgiving that blesses every household shall be today.

Life as Full of Pictures.

William Brunto (Written for the Banner of Light.)

(Written for the Banner of Light.)

I pity the man who does not love pictures. He has missed one of the best things in the world. The artist is the benefactor of his kind by giving us faces, landscapes and all the rest to view in our homes. We can have the beauty hung upon the walls, or it may be in books, but when we have it we have an added gain to our living.

I believe in having the ornamental, even if it is not costly. Because its value is ten cents or a dollar has nothing to do with its helpfulness. If it appeals to the eye and gives a pleasant thought—it is worth having. It is a tree in the desert or at least a little.

gives a pleasant thought—it is worth having. It is a tree in the desert or at least a little space where the grass grows.

We are getting aware of this. The mothers want their homes cozy and nice—and so in the parlor, at least, there are pictures—and very proud of them the real housewife is. It is nice to have them—and to get more and better when you can. Two or three real good oil paintings will furnish a room, as the finishing touch to carpet and furniture. And if you know who painted your landscape or your flowers or the portrait—why so much the better. That should be an added charm. I admire friends who do this, who collect what they can afford in the way of pictures. They have helped the artist, they have blest

They have helped the artist, they have blest themselves, and they will stimulate neighbors and friends to go and do likewise. But I want to speak on something else than

the pictures on canvas or in books. I want to suggest how we can all be painters and beautify our daily lives with pictures in the mind. That is worth considering, that is worth doing—and it is one of the new ways of the higher living.

of the higher living.

It always was the way of the poets and the artists. They go through life looking for beauty and finding it. They have no difficulty about it. None at all, On every hand beauty crowds upon them. Pictures are always before them and either with pen or are it ways before them and either with pen or are it was a look of the pen of t pencil they can in words or color paint you the scene interesting and beautiful. It is a way they have—and it makes life an inspira-tion of joy to them. There is nothing com-mon or unclean to their eye—for they see the better part of everything—the form, the color, the suggestion of something meaning life. Painting is representing life, poetry is the loving criticism of it, and life itself is our high feeling of it and turning it into pic-

Well, you say, how can this be done? am neither poet nor painter. I could not string rhymes together and I could not draw

Yes, that may be, though both of these things could be soon learned. I am speaking of something else which is the desire to find the point of interest in our living by seeing it with the eye of a John Bunyan, or of a Shakespeare, or a Dickens, or with the simple heavenliness with which Jesus viewed it. ple heavenliness with which Jesus viewed it.

It is a matter of culture, of course. We must have the desire first of all. How many times, for instance yesterday, did we see a picture worth remembering? Did we look out of our window and see the new day as an artist would? Did we look at our own flowers with appreciation and speak a word of gladness to them? As we sat down to breakfast did we look at the group and wish we could paint it? Why, it would be one of the very best. Wife—really beautiful in her simple dress, and the children jolly and gay—and the home—the very gate of heaven. Did we try to see the real picture side of things before we crossed our own doorstep and got into the street? Very well, there is something into the street? Very well, there is something we can all manage to do with a little care, and the result will be that we should love

our home more. We can see a picture at times in our neighbor's house-and then we foolishly them-but most likely the mate of it is in our own house. And if it is not, why it becomes us to get it there—and just as quickly as we can. It is worth while living when you can manipulate life itself so as to make living sculpture and pictures. And you have to put yourself in it as a power of love and interest.

Photography is happily becoming very well known, and it is quite a pleasure to take snap-shots of the baby and everybody and everything we want to remember, and see again. That is good, very good, and pleases thousands now, who a few years ago could

not have dreamed of such a thing.

This is in the line of my suggestion—only you do it without a camera even the size of a watch; you do it with the mind and the eart, and you keep them in the golden book

You put yourself in training to see the bright side of everybody and everything. You take them smiling. You think of them at their best. You look at events from the of memory. side of chartiy and good will. You forget the disagreeable and you hold everything like a flower to live in the sunshine. I say this is nothing new, and yet it is all

new. Perhaps we are apprentices to this fine art of living. Perhaps we have made suitable proficiency in this, so as to take a further step and attain a better view of what this may do for us. Happy are we if she ast, my brother, and more light will be view on the case.

given you.

But if we are so practical that we hardly care to do this, leaving it to beardless youth, and college girls, and women generally who will be sentimental anyway you can manage, then I say—pause and see if that picture of hardness and coldness is worth preserving. I don't think it is. At least, it is not in the world that God has made who thinks pictures all the time on this earth—and no doubt in all space. I would like to think his thoughts after him and see the lovely flower, the bright sky, the kind deed, the sweet face of wife and child and friend—and have my heart full of pictures this day and every day. It is my duty to see that I and nave my heart full of pictures this day and every day. It is my duty to see that I love this kind of use of my imagination and seeing of the eye! I must see something beautiful every day and love it, as a man!

The Bread that Barbara Made.

Altee E. Allen.

Barbara was as sober as a little girl with a roay, soly-poly face possibly could be. And Sambo, Barbara's black dog, was a picture

No wonder. Grandmother had been taken anddenly ill. Mother had gone to take care of her. Tomorrow was Thanksgiving Day. Could there be a Thanksgiving with no mother in it, Barbara wondered. Sambo felt a great responsibility resting upon him. He followed Barbara patiently back and forth-

In the pantry stood the hig turker, stuffed as full me he could hold, all ready to go into he oven the next morning.

Near by was a loaf of mother's delicious yread. When Barbara saw it, mother's words ame back to her, "Don't let me forgat to set pouge today. There isn't enough bread for

Then had come the news of grandmother's illness, and in the rush to get mother off on the next train such things as bread had been

rely forgotten. Vhat shall we do?" said Barbara to Sam-"We can't get along without bread, you

bo. "We can't get along without bread, you know."
Suddenly she clapped her hands. "I know," she cried, "we'll make bread all by ourselves, Sambo. And no one shall know anything about it till it's all done. Won't father be pleased?"

pleased?"
Sambo wagged his long, black tail in approval. So Barbara tied on one of mother's big aprons, rolled up her sleeves and set to work. She pulled the great bread-pan down from the shelf and set sponge just as motherdid, she thought. Then she put the cover on the pan and left the dough to rise.

At bedtime, standing on a stool to reach the shelf, she sifted in the flour and kneaded the bread-dough stiff and smooth. She patted it down just as mother did, and then went to bed.

Long before light, next morning, she was downstairs. Only Sambe was awake. He watched her while she greased the shiny bread tins, and brought out the dough. Carefully she cut it into pieces and molded the big, white loaves. She even made a dozen biscuits, pricking the top of each with a fork. Then she set the bread near the fire for its second rising.

Between her many "bastings" of the tur-key, she peeped anxiously at the bread. It was smooth and white, but it seemed to sink instead of rise.

When the clock struck eleven, in despair Barbara put the bread into the oven. "May-be it will come up in there," she told Sambo. All through the baking Sambo sat close to oven, gazing into Barbara's hot little carried it into the pantry and set it on the shelf

It was so warm in the kitchen that Sambo fell asleep, with his head between his paws He was awakened by a strange sobbing sound. Opening his eyes, he discovered his mistress in a very sorry little heap on the floor, with several small, dark objects lying

about her. Sambo sniffed at one or two of them suspiciously. Then he poked his cold, comforting nose into Barbara's face, and said as plainly as he could, "I'm so sorrs."
"Oh, Samoo, Sambo" she sobbed. "They're

harder than anything-you can't think. We never can eat such bread. What shall we Poor Sambo. In his distress he picked up

every one of these queer, hard biscuits and laid them carefully in Barbara's lap. Then he sat down to think the matter over Barbara came to a conclusion first. Papa and the boys should never see the results of her first bread making.

A few minutes later a disconsolate little procession wended its way across the yard, through the barn, and into the big garden. It consisted of Barbara, a big basket, and

Sambo—ears and tail dropping sorrowfully.

Under the great apple tree the procession halted. Barbara dug a deep hole in the moist earth. Then she dumped the contents of the basket—four flat loaves of bread and a dozen small, dingy biscuits—into the hole. She covered them all up smoothed off the earth, and went back to the kitchen.

An hour later Barbara heard father's step in the wood-house. Then he spoke to Sambo. Then "Barbara!" he called.

Then "Barbara!" he called.

Barbara ran out into the wood-house. There
piled up on the floor, with Sambo solemnly
keeping guard over them, were four loaves
of bread and a dozen biscuits. "What in the world has Sambe found, Bar-bara?" said father, kicking at one of the hard loaves. "He's been at work digging in the garden for half an hour."

Poor little Barbara. She felt the hot tears coming. Then she caught a glimpse of Sam-bo's puzzled black face and honest brown

"Oh, father:" she screamed, rushing into his arms, "oh, father, it's—it's my bread! I buried it in the garden—" "The rest was lost in Barbara's sobs and Sambo's frantic barks. When father understood all about it there

was a twinkle in his eyes. But he only said, "Poor little daughter. Poor little woman."
Then he helped gather up the unfortunate Then he helped gather up the unfortunate bread and biscuits and put them into the fire. The dinner was a great success. Never was a turkey so crisp and brown. Never were po-tatoes so mealy. Never was there such de-licious cranberry sauce. Father and the boys

praised everything. There was no mention of bread until, sud-denly, half way through her big piece of mother's pumpkin pie, Barbara dropped her

"Why, father." she exclaimed, "I forgot to put any yeast into that bread!" Then how they laughed, Barbara more hear-tily than anyone else. And Sambo was so de-

lighted that he quite forgot his dinner man-ners, and capered up and down the room, barking wildly.

And to this day there is a sly twinkle in grandmother's eves when she tells the story of her first bread-making. Lowville, N. Y.

Elsie's Thanksgiving.

Dolly, it's almost Thanksgiving. Do you know what I mean, my dear?
No? Well, I couldn't expect it: you haven't been with us a year.
you came with my auntie from Paris,
far over the wide blue sea;

you'll keep your first Thanksgiving, my beautiful Dolly, with me.

I'll tell you about it, my darling; for grand-ma's explained it all,
So that I understand why Thanksgiving al-ways comes late in the fall,
When the nuts and the apples are gathered,
and the fields, all reaped and silent, are

asleep in the autumn sun. It is then that we praise our Father, who

wonderful loving kindness is every morning new.
Unless we'd be heathen, Dolly, or worse, we

must sing and pray,
And think about good things, Dolly, when we
keep Thanksgiving Day.

But I like it very much better when from church we all go home.

And the married brothers and sisters and the troops of consins come,

And we're ever so long at the table, and dance and about and play,

In the merry evening, Dolly, that ends Thanksgiving Day.

Margaret E. Sangeter.

Who is wise? He who can learn fro everybody. Who is strong? He who control his passions. Who is rich? He wis is satisfied with his lot. Who is honorable

SPIRIT

Message Bepartment.

MRS. MINNIE M. SOUP.E.

. In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on surth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not public.

To Our Readers

We earnestly request our patrons to verify such communications as they knew to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

INVOCATION.

In confidence and loving trust we come into In confidence and loving trust we come into this little circle and consecrate ourselves to the work of bringing the message of peace to a weary world. All that is at our command we freely and gladly give and only ask for greater strength that we may do more to bring the glad message as a living, vital force into the world today. So often we have seen the tears dried and the sorrow sweet away by the inflowing of the widences. swept away by the inflowing of the evidences of this infinite love that it makes us brave to carry the truth every day and every hour into every home where sorrow sits enthroned. Because of what we know, because of what we have seen, we fain would go forward until the dark stain that has crept over the white life of the spirit and the sorrow that has shut out the sunlight of joy is taken away, when the world understands that there away, when the world understands that there is no death, that never a heartache or a separation need to be, that only fear and misunderstanding keep those apart who really love each other, and that the great gulf that has seemed fixed by the seal of death between mothers and children, husbands and wives, fathers and, sons, is bridged by that love that finds its way and utters its joy to those who sit this side of the grave. Bless us and help us to carry the truth forward bravely and sincerely. Amen.

MESSAGES

Annie Wilson, Hudson, N. Y.

The first spirit that comes to me this afternoon is a young woman about twenty-five or six years old. Her eyes are blue, her hair is brown and she has a round face and is rather a pretty girl. She doesn't seem particularly weak, but rather excited as though this is a new thing for her, and she is a little anxious over the outcome of it. Her name is Annie Wilson and she says that she lived in Hudson, N. Y. She says: "I want to go to John. He knows a little about Spiritualism, but not enough to give him confidence in my power to come to him definitely. I have a little boy and I am so anxious to have him un-derstand that I am near him and love him, derstand that I am near him and love him, and that is why I am making this effort to speak in this public way. I have been gone about six years and in that time have learned many things, but my object is not so much to tell what I have learned as to give assistance to John and my boy. My mother is not well and she has been thinking of me lately, a great deal, and she fears that she is going to die, but I want to tell her that she will stay some years longer, that there is no imstay some years longer, that there is no mediate sign of her coming over here. Aunt Charlotte is very close to me today and sends her love and says, 'Tell Maria that she is able or will be able to see spirits before she dies.' Thank you very much.

Susan Randall, Andover, Mass.

The next spirit that comes to me is a man about sixty or sixty-five years old. Her hair is quite gray, her eyes are blue, she is quite stout and a very happy, good-natured looking woman. She writes her name for me as Susan Randall and she says that she lived in Andover, Mass. She is very quick in her manner and speaks quickly and decidedly. She says, "Well, "isn't this funny? Here I have been trying for about six times to say something to my husband, and I have never been able to make myself heard before. spend about two-thirds of my time in the house where I lived and the things that took so much of my energy to keep in order and clean, I find myself puttering over, with the same sense of dissatisfaction, when they are out of order, as if I was still responsible for them. I can see the wisdom of the saying where the treasure is, there the heart will be also.' For I treasured all my trinkets, and I guess I set my heart on them so hard that it will take a long time for me to be divorced from the material surroundings where they are. My little grandson James very often sees me, and he is never the least bit scared, but he wonders why the rest cannot see me too. I have his little sister, Bertha, with me, and it is a great comfort for me to have her to care for. I was always fond of children and I think I am more so now than ever. I am truly very much obliged for this interview and I wish all my friends would come and have the same satisfaction that I have had."

Edward King, Trey, N. Y.

Edward King, Trey. N. Y.

There is a spirit here of a man who says that he came from Troy, N. Y. He is about forty years old; his hair is very dark, his eyes are blue, with dark lashes, and he has dark side whiskers and a mustache. His name is Edward King, and he says: "Well, is it really possible that I am here talking about myself and my friends. I have never made an effect before to send a message, and it seems rather strange that I should come now to do so, but lately I have thought so much of the old home and the conditions surrounding my friends that I seemed impressed to come and speak of myself. I was a teacher and had a good many boys under me. Many times their questions were of conditions after death and I never knew what to tell them, and so I tried to interest them in the things that I could see and that I was familiar with. I am quite sure it was a mistake, for all those questions were important and would have led to discoveries that you. Spiritualists, are accepting hourly as facts and potent helps. In your lives. I am still interested in boys and whenever they ask me now if it is possible for them to speak to their friends whom they have left. I make a great effort to state the case clearly to them that I don't know, but if it is a heartfelt desire I think it may be possible. It is because of some of these questions from my pupils that I have come today of some of

have with me my father and mother, a brother and two sisters; the relationship is sestained; we are foul of such other and live in a family circle as we would if we had continued to live in the mortal life. I have in the mortal life a wife and a daughter. My daughter is very sensitive. Her name is Edith and frequently as I draw close to her I find her growing uneasy and distraught, and I become aware that it is my presence that effects ber. I have thought if my mere presence effected her to that extent that perhaps my words, my messages, might be a help to her, and so I have come to try and see what I can do. I don't teach school in a building as I did long ago, but out in the open air, observing the growth and formation and expression of everything, and thus I find texts for my boys. I somehow think it would be well for some teachers to take the children in just that way in the earth life. I would like to send a message to Frank Putnam, telling him that I appreciate all that he has done to perpetuste my influence and my work and that I am frequently near him and find a pleasure in watching him in his work. I thank you very much."

Marion Ogden, Aliston, Wass.

There is a spirit of a woman here who is tall, has dark eyes and a very disturbed manner. Her name is Marion Ogden and she says that she is perfectly familiar with Boston and all its surroundings, for she formerly lived in Allston. She has some children and that is what is taking her thought and attention today. She says: "It is hard for us mothers to be in the spirit life and see our children grow up without the care that our love would lavish upon them, and sometimes although we know that every experience that comes to them will help them to grow stronger, yet, it is a heart-aching time for us when they suffer and are tempted. I often look at my little girl and wish I could take when they suffer and are tempted. I often look at my little girl and wish I could take her in my arms and whisper to her how well I understand her and her needs. I often draw near to my little boy and wish that I could make it plain to him that I sympathize with him in his desire to do something big and to become strong and great. If I could telf it to them just as I feel it, I think they would be very appy, and I know that I would feel more at rest and ease. It is wondeful to see how near the medlums who are giving messages from the spirit draw the mothers to the children, but I wish that the knowledge could be universal because it would revolutionize the whole thought of the world. I faced death for several months and my only thought was that I could not leave my babies, but I had to, there was nothing that could but I had to, there was nothing that could save me, and while I tried to be resigned in my heart, I rebelled, and it was only when I my heart, I rebelled, and it was only when I came over here and learned the truth that I could find anything like a faith in the goodness of God. My husband's name is Charles and I hope he will send some recognition for message. Thank you."

Mary Shapleigh, Newburyport, Mass.

There is a spirit that comes to me now, who There is a spirit that comes to me now, who says her name is Mary Shapleigh. She is an old lady and I think almost everybody called her "Aunt Mary," for she seems so sort of motherly and kind that it would be too cool to call her "Mrs." She says that she lived in Newburyport, Mass., and she says her husband's name was William, and that he is with her now, and that they were very much interested in Spiritualism and did all they could to help it, which wasn't much, not nearly as much as they would have been glad to do. She has with her a beautiful young wo-man, whose name is Lucy, and they are all. so anxious to go to some one whose name is Charles, for they all speak the name in the tenderest way and seem anxious to send their love to him. The "Mary" says, "O, it is so much more beau-tiful than we thought; every day something new and beautiful we discover, and we are glad that we knew as much as we did when we came over here. There seems no limit to our power of seeing people in the earth life, but when it comes to communicating we have to have their co-operation to make complete and perfect communication. I wish I could say some word that would encourage the Spiritualists in my town; they are earnest and faithful and I am glad to tell them that there are a good many of us who are work-ing with them. It is a happy thing for me to be able to give this message today and I thank you."

Frank Woodworth, Sacramente, Cal

There is a spirit here of a man probably thirty-two or three years old, who says his name is Frank Woodworth, and he lived in Sacramento. Cal. He is very dark, medium height and black curly hair. He is emphatic and strong in his expression. I think he was very profane and over smart in his talk, for head the same with a little manner of very profane and over smart in his tark, for he steps up to me with a little manner of braggadocio, and he says, "Well, what if I were rough. Is that any reason why I should not come back? Don't some of the roughest people have the kindest hearts? I want to go to my little Janet. I loved her and if I had had the least idea that the racket I was in was going to separate me from her I in was going to separate me from her I would have made some sort of preparation for her care. The child has to fight and stand on her rights every day of her life, and if I had the power to make some of the people who are abusing her know that I was about, there would be a change in matters, and don't you think there wouldn't. Janet has got to grow up and go out into the world, I know she is a medium. She feels my presence every time I go where she is and she reads people like a book, and I want her to have more power, so that she can take care of herself and not a book, and I want her to have more power, so that she can take care of herself and not be imposed upon. Nobody knows where her mother is, but I do, and I shall use all my influences to keep Janet away. I hope that some of your people will get in touch with her as you call it, through this message and then perhaps I will be able to speak to her again."

The Fly.

The fly's capacity for crime is extended by its strength, which is relatively nearly seven times that of a horse, for it can lift twenty times its own weight. It can absorb enormous quantities of oxygen, and is in fact a confirmed oxygen toper. The reprehensible habit of walking upside down on the ceiling, to which the fly is addicted, is due to its habit of exuding gum from each of the 1,200 hollow hairs in its feet. The fly, too, has an evil eye, which is divisible into several other eyes. It has also 1,700 or 1,800 parts all connected with the olfactory nerves, and therefore possesses complete equipment for detecting unsound meat, such as is given to no other living creature.—From Lecture of Mr. H. Hill in London.

"They are alive who seemed to die;
In every breeze a soul goes by
And whispers, There is nothing dead;
Life stirs the very dust you tread."

The Question Bureau.

CONDUCTED BY W. J. CULVILLE.

This devartment of the "Bunner of Light" is not in for personal matters, nor can the conductor undertake any elevamatance to answer questions by mail. It is in to deal with matters of peneral inspress, and so be the mis haped, of promot no the greatest good to the greatest of

Questions and Answers.

Question by F. M., Washington, D. C.— Was the miracle at the marriage at Cana of Galilee when Jesus made water into wine a case of hypnotism like the castor oil and honey in your own case?

Answer.—To render the above question quite clear to the general reader before proceeding to consider the import of a noted Gospel story, it is necessary to retell a simple anecdote. When a physician was unable to induce a child to take castor oil and all perinduce a child to take castor oil and all persuasions and threats from members of the family had also falled, a young medical student, who was looking into mesmerism and had cultivated the power of suggestion quite largely, succeeded in persuading the rebellious child that castor oil was honey and so powerful and effective was the suggestion that the child enjoyed the supposed honey greatly and took castor oil gladly from the same young man several days in succession until the physician considered it unnecessary to continue administering the medicine as a cure had been effected. The child was subsequently informed that he had been taking castor oil believing it to be honey and was castor oll believing it to be honey and was thereby enlightened at a very early age concerning some of the mysteries of psychology. Now it is quite possible that so simple an incident, by no means strange in the annals of mental suggestion, may throw some degree of light upon many miraculous occurrences of ancient date; it is therefore not in the least ancient date; it is therefore not in the least incredible that some of the gospel miracles may be explicable on some such basis. The beneficial effects of well directed suggestion are far too well demonstrated to need further proving in the present day, and it is more than probable that in the ancient East suggestion with a highly susceptible population, played a still more prominent part than in the West today. The alteration of substance by infusion of magnetic potency from a powerful adept is an undisputed fact among students of psychic science whose experiences in Ocof psychic science whose experiences in Oc-cultism have been at all extensive. Concentration and magnetization were well understood in Egypt, Greece and other comparatively western countries as well as in India in the remote past and it is agreed among all exremote past and it is agreed among all ex-perienced Occultists that what modern scien-tists call "suggestion" is only a revival of practices of immemorial antiquity. The word miracle (of marvel) only means something that is not generally understood and espe-cially a phenomenon that greatly mystifies beholders. "The people greatly wondered" is a common and a thoroughly truthful saying, even as the marvels wrought in India today occasion boundless surprise among highly cultured British spectators, even though the greater wonders of India are never exhibited to the uninitiated. To impart the flavor, fragrance and color of rich wine to ordinary water would not be a feat at all more remarkable than many which are constantly being performed today, especially in the Orient. But there is surely a far deeper significance in the gospel stories than a merely magical interpretation would allow to them. An ethical note needs to be sounded and spiritual instruction must be conveyed or we lose the most important note in an inspiring nar-rative. A vivid contrast is drawn between the common wine consumed during the earlier the common wine consumed during the earlier portion of the banquet and the miraculous beverage supplied toward its close. The ordi-nary wine which had become exhausted typifies all sensuous pleasure or carnal enjoyment which endures and seemingly gives satisfacwhich endures an seeming, and the second is no longer obtainable. At the mystic marriage feast when will and understanding, intellect and emotion become united as never before and a regenerate period in human experience begins, what formerly gave satisfaction is entirely behind. New cravings are felt and the new need is supplied in a new man-ner. The banquet typifies the period of transition from a lower to a higher plane of consciousness and the action of the Christ, who is there as an invited and honored guest, is a figure of the power within the awakened soul to transfigure and transmute the com-mon things of life until the old sensuous plane of existence is left behind and a new spiritual career begins. It requires some familiarity with the symbolic character of Oriental literature in general to fully appreciate the alle-gorical character of the Bible, which is cer-tainly a collection of Eastern books. If we seek to teach temperance from the story we seek to teach temperance from the story we are asked to consider it teaches plainly that the substitution of something better destroys all appetite for old things not so good. The new wine was not like the old; all who partook of it commented upon the difference. The chief practical lesson to be drawn is that the only effectual way to conquer desire for lower things is to provide higher things as lower things is to provide higher things as substitutes. People do truly enjoy the best they can procure and whenever we take ad-vantage of a time of need to supply something better than people have been accustomed to we shall find our public gladly welcoming the best we can provide. What the new superior beverage truly typifies is a ministration of a higher sort than has yet been given. The only way to put an end to undesirable prac-tices and to stop undesirable modes of think-ing is to provide attractions which arouse ing is to provide attractions which arouse interest and hold attention, thereby directing patronage away from what is lower to what is higher. This remark applies to every phase of philanthropic action.

The Rebiewer.

Confessions of an American Opium Eater, 5x71/2 in. 241 pp. Cloth. Boston, S. Woodberry & Co.

The unpleasant details, one might almost call them horrors, denicted in this book, can have but one justification, and that is, to deter others. As a literary production the style is not commendable; as a human document it is a most vivid picture of a struggle from the lowest depths to self-mastery, a tri-umph as rare as it is marvelous. The author may well congratulate himself that he had the strength of will to "hold the fort" against the morphine habit, until he had exhausted its power to do him harm. All honor to him for that, and if his little book will help one single other victim to stand again upon his feet, free, there will be no occasion to in-quire if writing it was worth while: Mime Inness.

Life More Abundant, by Henry Wood.

Henry Wood is a very careful, thoughtful and suggestive writer. He was one of the first in the field of new thought, and he has been one, of its best teachers. He has written a number of books, but not one too many, and those who know him are always pleased to see another.

I wish gratefully to speak my indebtedness for one of his early books, which has passed through eleven editions. I refer to "Ideal"

was a great find for me and I have been successful in making others happy by their reading of it. It furnished me with the clue to the peaceful mind and brave. I have had great delight in putting it into practice. Readers come from it with pictures in their minds of the new man they might be if they followed its directions. They would refuse to let the plate of the mind take ugly pictures; they would focus the camera of thought on the agreeable and ng or they would waken with joy ir their heards and retire to rest with peace, and life would be sweet to them.

And now his latest book (though not to be his last, I trust); this has taken a happy phrase John uses about Jesus—that He came to give men life more abundant. This is the problem for all teachers to enlarge, enrich and inspire life to be its best.

He takes hold of the Bible so as to make it a blessing to the average reader. It is the

it a blessing to the average reader. It is the way a free mind of the twentieth century would look at it. He criticises without dog-matism and puts before us the results of schol. matism and puts before us the results of scholarship in a charming manner. His spirit is so pure and peaceful that all the way seems in green pastures and quiet waters. His style is fascinating and clear, dealing directly with the subject in hand without waste of words. All is in the interest of the larger life rather than for controversy. He shows the modern aspects of religious problems. He is talking to the thoughtful man and wise who wishes to know if it is worth while keeping in touch with old lipes any way. He learns it is, and with old lines any way. He learns it is, and the reason why, and he is taken through a land of delight as he follows his guide. There land of delight as he follows his guide. There is not anything you would care to skip—while several chapters like "Christ and Jesus," "Salvation," "Faith and the Unseen," "The Future Life," yes, and others—are worth several readings to give you the inwardness of modern thought on these serious subjects. We cannot afford to treat weighty matters lightly, and Mr. Wood gives us reverent understanding of the good side of what makes for the full and joyous life. No review could say a better word than recommend the readsay a better word than recommend the read-ing of this wise and helpful book. William Brunton.

The new book by Lilian Whiting entitled "The Joy That No Man Taketh from You." is said to be an absolute impromptu. On a Sunday morning last mid-summer Miss Whiting found herself suddenly haunted by a fragment of that text. She turned to her Bible to find it. The thought embodied in the book took possession of her, fell upon her from the skies, so to speak, and she wrote steadily for two days, when the little work was com-pleted. The book is dedicated to the great and good Mrs. Livermore in these words: "To the beautiful and blessed memory of Mary A. Livermore, whose friendship was a divine gift in its exquisite power of sympathetic divination and inspiring energy, whose exaltation of character is a treasured heritage of our natural life, these pages are in-soribed."

In this dedication Miss Whiting adds the line, "She gave high counsels," which Emerson had placed on the memorial stone for his gifted but eccentric aunt, Mary Moody Emerson, who is buried in Sleepy Hollow in classic Concept. sic Concord.

The Magazines.

La Revue Spirite (November).

This magazine, established by Allan Kardec, maintains its well deserved reputation as a maintains its well deserved reputation as a conservative Spiritualistic monthly. Florence Marryat's "There is no death" has been running for months. Other leading articles are: "Conversations upon the Evolution of the Religious Idea," "Study of Spiritism," Marion: "The Ass and the Owl, a philosophic dialogue," by Ed. Grimard.

L'Echo du Monde Occulte.

This is a new bi-monthly publication of 16 pages devoted to "astrology, cheiromancy, magic, etc. It seems to have nothing in common with Spiritualism.

Revue du Spiritualisme Moderne (October). The most interesting article of the month is that of M. Chevreuil upon "Writing in a lan-guage unknown to the Medium." In its review of the world it quotes from the August 12th issue of the Banner, Mrs. Burton Johnson's experience in telepathy.

Le Messager for November 1 is at hand; also Journal du Magnetisme.

The Delineator (December).

That the American woman has brains to be

That the American woman has brains to be nourished and cared for, as well as a body to be beautified and adorned, is clearly recognized and exemplified in this Christicas number of the Delineator.

The growth of the idea just mentioned seems to have been consideral with, if not the cause of, the growth of this magazine. When it began its career it was a mere fashion magazine, printed to advertise the then new industry of manufacturing and sell-jury paper patterns for the clothing of women. ing paper patterns for the clothing of women and children. If the writer is not mistaken, it was given away at first. Now its growth has placed it at the head of the column, in circulation, of American magazines. It even excels, it is said, the much vaunted Ladies'

And as it has grown in circulation so has And as it has grown in circulation so has it grown in quality. This month Mr. Dwyer, its editor, has produced a magazine of two hundred and thirty-one pages, full of fashions and other good things, which he sells for fifteen cents. It is a publication which is not unwieldy. It is convenient. It is artistic. It is literary. It is convenient it is artistic. It is good. Hamlin Gariand, John Luther Long, Helen M. Winslow, Elbert Parker and Bella Thompson Lutes have stories, and good stories, too. Theodosia Garrison's poem, "The Mother of Bartimeus," is touching, and one of her best. The Lord Is My Shepherd," the twenty-third Psalm, has eight pages of colored illustrations, symbolic and spiritual, by J. C. Leyendecker. The children are remembered in various ways. Those who have the collecting fad are not forgotten. Altogether a most beautiful and successful number.

Mime Inness.

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With the losers let us sympathise; for nothing can seem foul to those that win.



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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 2, 1908.

Societary Rews.

Correspondence for this department should be ad-dressed to the Editor, and must reach this office by the first mail delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space is limited. Use ink and write ploinly.

Boston and Vicinity.

The Brighton Psychic Society, 14 Kenrick St., Brighton, held two services the past week. Sunday evening, Nov. 19, a very en-joyable service was held. A short address by the president was followed by descriptive by the president was followed by descriptive readings. A number of mediums also assisted. These services will be held every Sunday evening at 7.45. Wednesday evening, Nov. 22, Mrs. Ida M. Pye lectured and voiced messages, every one being perfectly recognized. Mrs. Pye is attracting large numbers here and has been engaged for the month of December. Mr. Dearborn of Wakefield and Mr. Hill of Newburyport also assisted Wednesday. evening. The meeting was such an enjoyable one it had to be prolonged, and even then the audience wanted to hear more. Mrs. H. E. Hall is the soloist for this society.

The L. S. I. S. held its regular weekly meeting in Dwight Hall, Nov. 23. Business meeting at 5.50, with a good attendance. Supper at 6.30. At the monthly dance which followed there was a good attendance and all had a good time. Next week the meeting will be on Thanksgiving night and will consist of a supper and whist party. All are invited.

The Cambridge Industrial Society of Spirit ualists held its regular meeting Nov. 22. Mrs. Minnie M. Soule was the speaker and gave messages. The next meeting will be held Dec. 13. Mrs. Hilliard will be the attraction

The First Spiritualist Ladies' Aid Society held its regular meeting Friday, Nov. 24, in Appleton Hall, the president, Mrs. Allbe, presiding. After music from the pianist, Mrs. overing, Mrs. Haidee Hall favored the audience with some very fine singing, which was followed by remarks and communications from Mrs. Waterhouse, Mrs. Mason and Mrs. Helyett. Next week there will be an apron Don't forget to call and buy an apron to help the good work along.

First Spiritual Science Church, M. Adeline First Spiritual Science Church, M. Adeline Wilkinson, pastor. The circle at 11 was very large and great interest manifested. Spiritual thoughts were expressed by Mr. Brewer, Mr. Privoe, Mr. Newhall, Prof. Payroe, Mr. Hicks, Mr. Blackden, Mrs. Blanchard, Mrs. Robertson, Mrs. Shaughnessy. In the afternoon and evening loving messages were given by Prof. Brooks, Mrs. Millan, Mr. Graham, Mr. and Mrs. 'Horton, Mrs. Hughes, Mrs. Fox, Mrs. Johnson, Mrs. Tomas, Mrs. Sears-Hill and Mrs. Kemp. A poem by Mr. Starkey and solos by Mrs. Lewis, Mrs. Chatman, Prof. Peak and Mrs. Peak Johnson. Mrs. Lewis assisted on the platform. Tuesday the Lewis assisted on the platform. Tuesday the meeting will be in Commercial Hall for the Indian Healing Circle. Thursday afternoon a meeting for psychometry.

American Psychical Research Society, Harvey Redding, president, held its regular service Sunday, Nov. 26, in Odd Fellows' Hall, Malden. Meeting opened with song service, with Nellie Lowe pianist. Scripture reading and remarks by the president, also inspirational invocation. An address by Mrs. Abbie Burnham, "Move On," was handled in a masterly manner. Mr. and Mrs. Osgood Stiles followed with good work and convincing tests. The musical part of the meeting was beautifully rendered by Miss Lottie Abramson, accompanied by Mrs. Lillian Schuler, and secondarions. companied by Mrs. Lillian Schuler, and se-lections on the piano by Mrs. Frank Vickery. The president gave delineations, which were very interesting. The Thursday evening meeting was held at 202 Main St., Everett, with a large number present. Mrs. Emma Wells rendered a selection on the piano; she also read an inspirational poem called "Some Day." The president and others gave con-vincing tests. These meetings are growing in numbers and interest. All are we

The First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, at its morning session listened to W. I. Mason with great interest as his guide "Sitting Bull" spoke subject of "Spirit Power." He was followed by Mr. Newhall and Dr. Sherwood. Mr. Jackson and Mrs. Morgan gave messages. The pastor closed with a few words of advice. "Hated for My Name" was the subject which Mr. Mason took for a text in the afternoon. Dr. Huot, Mrs. Morgan and Mr. Mason gave communications. After an interesting hour with the mediums in their various classes the agency was closed. classes the session was closed. A strong address on the subject, "Where Are the Nine?" was given by Mr. Mason in the evening and Mrs. Morgan gave tests which were followed by words of loving sympathy from spirit friends through the pastor.

The Malden Progressive Spiritual Society held a meeting in Marcus Hall, Wednesday evening, Nov. 22, with Rev. A. F. Wiggin, pastor of Unity Church, Boston, as speaker and test medium and Mr. Wiggin held his listeners for an hour with a most practical and spiritual address, after which he gave many excellent ballot readings which were quickly recognized. Miss Goedwin rendered, a vocal sole and the singing by the Bostonia l solo and the singing by the Bostonia 'Quartet was another pleasant feature of the evening. Thursday evening in Gym-nasium Hall, the regular weekly circle was or the evening. Inursical evening in Gymnasium Hall, the regular weekly circle was held, with Mr. Tracy and Mrs. Alice M. Whall as workers. Sunday, Nov. 25, the Children's Lyceum met at 2 o'clock with six groups and a delightful session was held. The appropriate topic "Thanksgiving" was discussed. This Lyceum is doing well and the Society is very proud of this branch of the work. The Saturday circle at 3.30 p. m. was very largely attended. Messages were voiced through the organism of Mr. Q. T. Newcomb of Cambridge, Mr. Tracy of Boston, and Mrs. Alice M. Whall. Sunday evening Mr. James S. Scarlett of Cambridge was the speaker and he spoke well. His message work was also well received. Messages were given through the mediumship of the president, Mrs. Whall, and were recognized. Next Sunday Mrs. W. S. Butler of Boston with a large array of musical talent will serve this society.

Dwight Hall, Nov. 22d.—The Ladies' Ly-

Dwight Hall, Nov. 22d.—The Ladles' Lyceum Union business meeting in the afternoon. The ladles are getting ready for the hir and entertainment to be held in Red Men's Hall Dec. 5th and 6th, afternoon and rening. Wednesday evening at \$20 they will serve a Witch supper. After supper and the colal hour Mrs. Butler opened the evening meeting by giving out the sotices, then alled upon Mrs. Waterhouse, who responded with a short address, Mrs. Foster a short address, Mrs. Annie Banks Scott, address; Irs. Berry, address; Mrs. Dix, address with seen; Mrs. Knowles, messages; Mrs. Better closing with communications which were addly recognized by friends.—T. A. Bennett.

New England States.

The Progressive Spiritualists' Society of Augusta, Me., had two largely attended meetings each Sunday that Miss Nellie M. Putney of Lowell spoke for it. She filled a two week's engagement. Much interest is being aroused by the meetings and many new names are being added to the list of membership.

Christ's First Spiritual Church of Hartford Conn., held its usual services at 724 Main St., Nov. 19. The meeting was opened by Dr. Mary Haven, conductor. Scripture reading by Brother Norton from Bristol, Conn., who by Brother Norton from Bristol, Conn., who made interesting remarks, followed by singing. Mr. C. E. Brainard, who for the past five years has been an earnest and faithful worker for the advancement of Spiritualism made a short address. The interest in these meetings is steadily growing. Messages were given through the medium, Dr. Mary Haven, who also holds circles on Tuesday and Friday evenings at her home. Seekers after truth are evenings at her home. Seekers after truth are earnetly invited.

The "Lyceum Workers" connected with the New Bedford progressive Lyceum gave a very enjoyable entertainment and dance recently. The entertainment consisted of John W. Ring's "Reception of Goddess of Liberty and Columbia by Uncle Sam," supplemented by several pretty features and marches. The costumes were pretty and appropriate in red, white and blue. Refreshments and dancing filled up the remainder of a very enjoyable and profitable evening. The workers gained a liberal amount from the admission.

The First Spiritual Society of Portland, Me., held very pleasing and instructive meetings both afternoon and evening, Nov. 26, with Mrs. H. G. Berry of Boston as message bearer. Her work by spirit guidance was very satisfactory and she was greeted by many old-time Portland friends. Next Sunday the speaker will be Nellie M. Putney of

The First Spiritualist Society of Fitchburg, Mass., had a large attendance at both services Sunday, Nov. 26: The speaker, Mrs. S. Cunningham, of Cambridgeport, gave two C. Cunningham, of Cambridgeport, gave two addresses, which were listened to with close attention. They were supplemented by many spirit messages and correct reading of folded ballots and sealed letters. The special song service and piano selections by Miss Howe were very much appreciated. Rev. Juliette Yeaw of Leominster, inspirational speaker and medium, will address the society next Sunday.

The First Spiritualist Society of Lowell held two very well attended services on Sunday, Mrs. E. D. Butler of Lynn being the medium. Under her new phase her messages were most convincing. On Saturday evening the society served a baked bean supper to upwards of two hundred people.

The Norwich Spiritual Union of Norwich, Conn., held its annual sale and fair last 22d and 23d of November with magnificent results. Mrs. Nathan Brewster, president of the Helping Hands, had charge of the arrangements. From an old-fashioned well Mr. C. A. Dowsett and Mrs. Charles Burdick served lemon-ade. Mrs. Edgar Brown was kept busy at the apron and fancy table and Mrs. Blinn sold her stock of pop-corn, candy and nuts both days. The "Speaker's Table" was supplied entirely with articles donated by workers for the society and was very attractive. A New Home sewing machine, made by John W. Wheeler of Orange. Mass., was sold on chances, a large sum being realized. Mrs. Fannie Spalding gave readings and the Mystery Tab ing gave readings and the Mystery lable was in charge of Mrs. Maples and Mrs. Whitney. The supper tables, under the care of Mrs. Edgerton and Mrs. Bogue, supplied over two hundred guests with supper. Last Sunday Mr. Blinn spoke in the morning upon the subject, "Clairvoyance and Psychometry." In the evening a special service was held with a short address by Mr. Blinn and Mr. Roy Tracy. Mrs. Charles Dowsett rendered a violin solo and Miss Faith B. Spalding sang a soprano solo. The Quartet added greatly to the occasion. The Lyceum children did experience and presses the second of the seco cellent work in recitations and music. Ruth Bogue, Emma Maples, little Harlow Bogue, Lena Rivers and Leolo Edgerton, Elsie Bogue and Fannie Williams all took part. Mr. Blinn is engaged in Massachusetts for December and Mrs. Kate M. Ham, the wellknown test-medium, will serve this society during his absence. The First Spiritualists' Aid Society o

Springfield, Mass., opened its meetings 535 1/2 Main St., Oct. 1 with Mrs. S. Cunningham as speaker and medium. work was well liked by all and it was dec work was well liked by all and it was decided to have her again in January. Oct. 8 Mrs. Helen B. Russegue gave two soul inspiring lectures. Oct. 15 the platform was occupied by the home medium, Mr. Wellman C. Whit-ney, and his lectures and tests were well re-ceived and proved to many sad souls that death does not end all. Oct. 22 and 29 Mrs. C. Fannie Allyn served this society and pleased it very much with her words of

The Spiritualist Society of Greenfield Mass., had for its speaker Nov. 5 Mrs. Nettie Holt-Harding of Boston, who gave a fine lec-ture and tests that were all recognized. Mrs. Carrie S. Thomas of Brooklyn, N. Y., lectured to an overflowing house on Nov. 12-and 19. Her psychic work was highly satis-factory and she will be engaged again. Miss Hartman, soloist, and Miss Dyer, pianist, furnish the music for the society The presi-dent and officers feel very much encouraged over the outlook for the winter's work and re-port a most flourishing condition of the so-ciety.

The Field at Large.

Mr. and Mrs. G. W. Kates are speaking to appreciative audiences Sunday mornings and evenings in Masonic Temple, Washington, D. C. The Auxiliary to this association is to give a social tea at which Mr. and Mrs. Kates will assist. Mrs. M. J. Stephens has returned from the Pacific coast and will hold meetings as usual every Thursday at 2 p. m. Mrs. Wm. Bockman has a developing circle every Wednesday at 2 p. m. A memorial service will be held at Moon's Hall for Homer J. Altemas, with Mrs. Jaques as speaker and Mrs. Warneke as message bearer. The Temple League has for its speaker Mrs. C. Collins and Mrs. Elia Royal Williams as test medium. This League meets at the home of the president, Mrs. W. Farrow, every Wednesday evening. Mr. and Mrs. G. W. Kates are speaking to

nesday evening.

The Indiana State Association held one of its usual successful mass meetings at Fort Wayne Nov. 17, 18 and 19. Dr. Warne of Chicago, Ill., and Mr. W. V. Nicum of Dayton, O., were the speakers. Mrs. Anna Throndson of Indianapolis, Ind., message bearer. The Spiritualists of Fort Wayne did not turn out as expected; they evidently did not know of the treat in store for them until the last day of the meeting, which was shown by the increased attendance. The Spiritualists of Indiana are learning that the State Board puts none but the best talent on the pietform, and that they are the losers if they do not attend these meetings. The most able addresses given by the speakers and also the

ciety wishing his services should write Mrs. Carrie H. Mong. Muncie. Ind., at once for dates. Wake up, get in line. Don't follow suit, but lead. We need you in our work. [This is the word of the president and sounds like a call to arms for the workers in the Cause.—Ed.]

the Cause.—Ed.]

The Spiritual Science Society, of Arlington Hall, 31st and Indiana Ave. Chicago, has one of the largest meetings in the city, and invites all Spiritualists to make the place their head-quarters while in the city. It has as fine music as can be procured, and many mediums, among whom Mrs. Dixon and her daughter are always present. At 6 p. m. the ladies serve a lunch and all enjoy a social time. Dr. Beverly, the president, lectures in the evening and gives demonstrations in healing. Many attend these meetings and all are made welcome. There is no charge at the door and all are encouraged to bring their friends. The truth must be aemonstrated by love and not abuse. The Banner of Light is kept on the table and many are interested in kept on the table and many are interested in its columns. Dr. Beverly, president, may be addressed at 44 E. 31st St., Chicago.

Hamilton, Canada.—The meetings held in the S. O. E. hall, corner King and Charles Sts., have resulted in the successful forma-tion of a new society called the Willing Worktion of a new society called the Willing Workers' Spiritual Society of Hamilton, Canada.
The following officers have been elected:
A. E. Burley, president. A. Rinker, vicepresident. Miss M. A. Resen, secretary. Mrs.
A. Hanson, treasurer. William Strong, honorary president. Constitution committee—Mr.
Burley, Mrs. Wilson, Mr. Lockey, Mrs. Resen
and William Strong. Concert committee—
Mrs. Harris, Mrs. Wilson, Miss Cheeseman
and Miss Resen. Social committee—Mrs. and Miss Resen. Social committee—Mrs. Hanson, Mrs. Ellicott, Mrs. Branton. Mrs. Harris, the medium, has been drawing very large gatherings of people. The Sunday meet ings and weekly circles are a great succ

Announcements.

American Psychical Research Society, Odd Fellows' Hall, Malden Square, Harvey Redding, president. Meetings Sunday evening at 7.30, Mrs. Abbie Burnham and other talent. Seats free. Thursday evening meeting at 202 Main St., Everett, opposite Forest Ave.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Wash-St., up two flights. Morning confersence 11 a. m. Service followed by test classes, 2.30 p. m. Vesper service 7.30 p. m. Song service before each session. All are invited. The members of the First Spiritual Church of Boston gave their pastor a decided surprise on Monday, Nov. 20. The Rev. Mrs. Strong was glad to greet-so many of her friends and a little later, when a material token of their love and good wishes was presented to her, she felt that she had been doubly surprised. This is the second of their delightful social evenings and the next is to be the annual Basket Party, which is to be held at 724 Washington St., up two flights, at Templar Hall. Ladies to bring a basket. A cordial invitation to all.

The Gospel of Spirit-Return Society, Minnie M. Soule, pastor, holds services every Sunday evening at 7.45 p. m. at the Banner of Light Bldg., 204 Dartmouth St., Boston.

Lynn Spiritualists' Association, Cadet Hall. Lynn Spiritualists' Association, Cadet Hall. Sunday, Dec. 3, 2.30 and 7.30, Mrs. Hattie E. Lewis, lecturer. Mr. and Mrs. Osgood Stiles, test mediums. Circles at 4, supper at 5, song service and concert, with good readers and soloists, at 6.30.

First Spiritual Temple, Exeter St. Lecture at 10.45 a. m. and 2.30 p. m. through the mediumship of Mrs. N. J. Willis, trance speaker. School at 12 m. for adults and children. It is not only a privilege but should be the duty of all liberals and Spiritualists to identify themselves with some Spiritualistic educabut to themselves and their children. If you are not already identified with a similar movement we would be pleased to see you with us next Sunday. Wednesday evening, Dec. 6, in place of our usual supper, we are to have an ice-cream social and dance.

The Brighton Psychic Society, D. H. Hall, The Brighton Psychic Society, D. H. Hall, president, holds meetings every Wednesday and Sunday evening at 14 Kenrick St. (off. 147 Foster St.). Brighton. During the month of December Mrs. Ida M. Pye and Mr. C. Dearborn of Wakefield, Mass., and Mr. Hill of Newbursport will serve this society on Wednesday evenings. The Sunday evening meetings will be for investigators. Good and reliable mediums participate. The president, by request of friends, will start a class for unfoldment on Friday evening, Dec. 8. Applications can be made for membership on or before Dec. 6. before Dec. 6.

A Spiritualist Temple Fund.

As chairman of the Temple Fund committee for the N. S. A. extension of temples, I desire to frequently urge co-operation. My associate members of the N. S. A. committee are as follows: Dr. B. F. Austin, Rev. Moses Hull, Mrs. Laura G. Fixen and Mrs. Anna T. Netterfield. These able workers will surely develop a practical plan. So far, the opinion seems to be, raise a fund and make loans to local societies to assist their temple building. How to raise the fund is the rub. And it will be easy if every Spiritualist would do nate one dollar per year for ten years. Perhaps an occasional large donation will come when we show this sort of earnest spirit. Success always creates success. Why should we think the N. S. A. can do so much with a treasury of \$10,000 or \$15,000?

For successful temple building they need a fund of at least one million dollars. I seem to see that sort of a fund will materialise ere

to see that sort of a fund will materialize ere long. But it will not, unless we labor for it—and do a practical work with it.

The earnest committee of the N. S. A. intend to prosecute a vigorous campaign and secure early encouragement; and thus, when they report at the 1905 convention, the Spiritualists will all be enthused! Send in your suggestions to the committee. Let us formulate practical plans without delay. Make our Gause of Spiritualism a live one! Do not expect to be the first aided; but be the first to aid. If mental concentration builds for the Christian Scientists, surely it will also build for the Spiritualists! Let our watchword be: "Concentrate and apply!" Fraternally, George W. Kates, Chairman of Committee.

Thornton, Pa.

Thornton, Pa.

I've learned as days have passed me Fretting never lifts the load, And that worry, much or little, Never smooths an irksome road. For you know that somehow, always, Doors are open, ways are made. • When we work and live in patience Under all the crosses laid.

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

Birth Nos.	- 1 2 3 4 5 6 7 8 9 10 11 15	Ś
Nov. 22-23	H - E - K - B - F - G -	3
94-05	- M - E - K - B - F - 6	i.
96-97	6 - M - E - K - B - F -	ď
28-29-30	- 6 - M - E - K - B - F	
Dec. 1-2	F - G - M - E - K - B -	
8-4"	- F - G - M - E - K - B	
5-6-7	B - F - G - M - E - K -	
8-9	- B - F - G - M - E - K	
10-11-12	K - B - F - G - M - E -	,
18-14	- K - B - F - G - M - E	ı
15-16-17	E - K - B - F - G - M -	
18-19	- E - K - B - F - G - N	1
20-21	M - E - K - B - F - G -	
22-23	- M - E - K - B - F - G	1

The number especially ruling during this period will be No. 9, under which the influence of the Trusts will be strong, also peo-

ence of the Trusts will be strong, also peo-ple with Birth No. 9, 5, 1, 7 and 11.

This table covers the General Basic Guid-ance of our lives, as has been for over a year explained. The Special Key for the other matters, which so many have availed them-selves of, cover the Basic Guidance in the most popular practical operations of general

above period, one of these other influences will be of such a nature that people born, most any year, about the 22d of January. March, May, July and September, will find their financial affairs easier in this period. This will make Birth Nos. 10, 2, 6, 12 and 4 strong. Therefore, Birth Nos. 3 and 8 will be the weakest during the above period. Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. All of Prof. Henry's published works are on sale at the "Banner" office. Instructions in every kind of Occultism, given by correspondence.

Chats with the Professor-No. 36

EXPLANATIONS RELATIVE TO A READING. (Continued.)

When the moon is at the full the earth stands between the sun and the moon. Sun and moon are practically east or west of each other. Then the ecliptic, from east to each other. Then the ecliptic, from east to west, and the polar axis from north to south, form a cross, with the polar influences and the influences from sun and moon converg-ing to the earth as a centre. The earth then each other. the influences from sun and moon converg-ing to the earth as a centre. The earth then is upon the cross, and cardinally so at the first full moon after the 21st of March each year. The first Sunday after this first full moon the earth is always rising north, by declination, and is therefore resurrecting itself from the cross, or, from the grave of winter. This first Sunday is worshiped as Easter, and the egg is its symbol, because the egg is shaped like the path of the earth (or sun) which is an eclipse, and not a true circle. We are all on the earth, and as we care the sun a each have an eastern, western, northern and southern line passing through our birth-place at time of our birth, and at all times thereafter, then we are continually, in our own circle, passing from these cardinal points by yearly and daily deaths and re-births of the forces within us.

he forces within us.
Such truths could not be very easily made Such truths could not be very easily made known to the masses, in past ages, because the masses were not considered by the priests and wise men to be competent to understand such truths. They were called "occult," because hidden from the mental capacity of the masses. Even at the present day their name is "legion" who cannot grasp these truths, no matter how plainly they may be presented. So Jesus said: "He that hath eyes to see, let him see." Also, "None are so blind as they who will not see," for some will not see. They prefer man worship, to a knowledge of the heavens above.

edge of the heavens above.

The sun is called "the life, the light and the way," and the moon is the reflected life, light and way on the animal plane of physical life. Jesus is represented as having both of these natures in harmony; at least, more so than in ordinary mortals, but He is rep resented to have received, in these natures, five wounds, which the mother churches represent by five grains of incense in their paschal candles. Now, with sun in Aries moon at full in Libra, as they are at Easter with Venus and Mercury in conjunction with sun, Mars in conjunction with moon, Jupiter at square in Capricorn and Saturn at square in Cancer, then the earth, in the centre, under the light of moon, and Mars (representative of the angry mob) and the opposing light of sun, Mercury and Venus (representative of the easy going, authorities), Jupiter at square (representing the Jews), and Saturn square (representing the Jews), and Saturnat square (representing the Jews), and Saturnat square (representing the conservative populace) and each and all prodding the earth in centre of the cross, and we may open our eyes to the gospel of the stars, as shown at Easter, 1900 years ago.

Mathematical formulas are never required even in the operations of a bank, when the conclusion can be arrived at by a simpler method. In either case the moon will strike some aspect with Mercury before it strikes Saturn or Jupiter, and, as Mercury is in Aries. saturn or Jupiter, and, as aftercury is in Aries, where he gives a Shakespearian order of ability, it is quite reasonable to suppose that there will be acumen of sufficient power to take good care of the mixed influences of Saturn, Jupiter and Venus. Saturn in Aquarius denotes an ardent ideal love force, liable to meet with friends who fall below that expenditure the suppose of the saturn in Aquarius denotes an ardent ideal love force, liable to meet with friends who fall below that expenses the saturn in Aquarius denotes an ardent ideal love force, liable to meet with friends who fall below that expenses the saturn in the s alted requirement. Jupiter in Libra signi-fies pride, feelings of self limportance, and some significance of a happy marriage. Here we have an opportunity to analyze these in-dependent forces and judge how they will operate, in their closely succeeding order. Good ability, well provided at birth, by Meroperate, in their closely succeeding order. Good ability, well provided at birth, by Mercury, is in opposition to moon when she passes through the natural sign of Venus for marriage, and the birth Venus stands indifferent to her own sodiacal stronghold, and Saturn throws in a steadying sextile of strength, from his own idealistic sign of positive power. It is not likely that any ordinary attraction would suffice, at 23 years of age, and, as the subject is unmarried, it is evident that the heavens did rule. The friendships may have been strennous enough for sun, at that time, had nearly caught up to the lines of Mars, but they were not satisfactory to one possessed of determination and pride. Then, a sain, the moon had received a previous influence from Uranus, which was mixed with the Mercurial ability, and the mind was disposed to investigate, on lines of curiosity, with an oddish trend, so that this Bohemian tendency was not quity overcome enough to settle down to the marriage yoke. Then again the birth influence of Taurus is not always disposed towards marriage (per se). It is more inclined to sociabilities, and had not arrived at Gemini to overcome previous ideas. So here I have briefly demonstrated a simple method of prognosticating without reference to, horoscope, which can never be correct without a data that can be relied upon. Supposing this data to be correct, what amistance can we obtain from lift Ou April M. at sunset, Librarises. This would make Jupiter in the ascendant. Some astrologers would send the thoughts into raptures by such a fortunate appearance as that in a horoscope, but, sup-

posing by a few minutes error in birth time. Jupiter should be in the 12th house in-stead. It would be like getting the next number to the one for the capital prize in a lottery. Might as well have any of the oth-

But, by horoscopal laws, there are other considerations. Jupiter in Libra, in the ascendant, which would be ruled by Venus. Jupiter, Venus and the ascendant are zodiac-Jupiter, Venus and the ascendant are sodiac-ally indifferent to each other, but Venus hap-pens to be in the fifth nouse of the horoscope, so, on the physical plane of life, Venus slight-ly favors the mind of the subject, yet, Venus ly favors the mind of the subject, yet, Venus in the fifth is more disposed to pleasures than to a settled down married condition. Jupiter in the ascendant gives nobility of mind and purpose, hence if marriage was contracted, the subject would strive to bear the yoke without much complaint. Outside of the horoscope we have another string to the bow in our summings up, and that is that Venus is a quickly moving planet same as bow in our summings up, and that is that Venus is a quickly moving planet, same as Mercury, and they get away from their places at birth and form different aspects than those of hirth. These, of course, make modifications to their influences at the birth. At 23 Venus had arrived at an opposition of both Jupiter, moon and the ascendant, and was in Aries in the seventh house, but the horoscopal position did not produce marriage. Mercury had moved to his own sign (Gemini), where he incited the intellectual and perform Mercury had moved to his own sign (Gemini), where he incited the intellectual and nervous forces. It is most probable that the subject was under a strong condition of social enjoyments, in which the forces of all the planets were manifested. These forces all coming so closely together indicates that in this life "it never rains but it pours," and about every two and one-half years these same powers manifest, although they play on different strings each time. It is the same comferent strings each time. It is the same com-bination, differently arranged, for good or for evil. Also, about the 18th of each month, or the ten days before, they are in primary power, and about every two and one-half days in secondary monthly power. As a whole this life is remarkably good, and if the time of birth is anywhere near enough to warrant that Jupiter was in the first in-stead of the twelfth house, it gives a testimony that is said to be unfailing for eral good, regardless of all other conditions. Then, if Leo is the sign on the tenth house, and sur in the seventh at birth, it warrants that the associations, either in partnership, law or marriage, will never be of a low or

law or marriage, will never be of a low or unworthy character.

Now what are the present conditions? It is your 31st year of life, 1875 minus 1905 equals 30 years, which you have rounded out. If moon's period is 28 years, then in the 31st year she would travel from 15 degrees of Capricorn to the 27th degree. In this lunar mansion she meets with a dexter sextile to the place of Venus at birth. This is the first marriageable aspect in the life that has not been frustrated by a bad aspect from some een frustrated by a bad aspect from some

It will be the tenth month from the birthmonth that you will receive the dexter sex-tile of Venus, and that will be in February, 1906. Jupiter, it is true, will be at a square with the moon, but Jupiter is seldom detri-mental to marriage, and, in this case, be is indifferent to the Venus force, and will no doubt manifest his own force in the matter of expense. By making a closer inspection for other minor factors in the matter, we find Mercury and Venus by progression. The former is not disturbing, and the latter is Mercury and Venus by progression. The former is not disturbing, and the latter is very much in favor of the birth promises. Do we employ mathematics for these findings? Not much We merely look at the table on page 32, "Astrology in a Nutshell," and by making due proportions we find that Venus is to pass from Capricorn to Pisces in the coming three years, being now about two years short of the moon Hence she is hastening to back up all that she can of her birth promise, which was not much for marriage, yet such as it was, she is getting ready to fulfill. Do we find this in accordance with the progressed Venus, in the ephemerides? Oh, no. There she is marked as at 1 degree Taurus, at 20 years, hence, in no aspect with moon, except by sign. Well, there may be some significance in that, if we would only get away from the automatic following of thumb-rules, and learn to understand, not only the science, but the philosophy of the heavens. At Taurus she is about to pass over the birthplace of the sun and maybe that is a matter of no little importance. She will also be in trine with the birthplace of Mars.

(To be continued.)

(To be continued.)

It seems terrible to be compelled in this Christian era to lock doors, have strong safes, rect burglar alarms, engage policemen, build jails and develop many other protections against thieves. The parody is a powerful argument against this being a Christian na-tion. Will we ever be able to have a nation of honest people?

She—Oh! just look at the lovely apples these -No; but I fancy the owner does .- Se